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MODERNISM IN THE PAST YEAR.

A Review.

TO follow the Modernist movement to its beginning, to trace it, in its ways devious, and almost imperceptible, to its obscure origin, would require an almost impossible study of the religious literature, and of many philosophical writings of a great part of the nineteenth century. Like the rivers that water our plains, Modernism begins in numerous small streams that come pouring down the mountain sides, or go meandering through the rocks, unnoticed, until they unite to form the river. Up to a year ago, Modernism was doing its work quietly, obscurely in a way, and unheeded save by a few attentive observers. But, since the watchman on the tower pointed out the united waters that were beginning to pour down over the plains, it is impossible to keep up with the current. Events have followed each other so rapidly, and periodical literature has been so filled with Modernism, that the mind actually becomes bewildered. Nothing, since the declaration of the dogma of Papal Infallibility, has so stirred the minds of men, friends as well as foes, open or concealed, as the Encyclical *Pascendi gregis*. It has been a veritable threshing-machine, a burning torch cast suddenly upon an apparently dozing world, a thunderbolt out of a clear sky. It has marshaled the opposing forces in battle array. As in all

great religious struggles, some bitterness has been displayed, and not a little irony on both sides has been manifested. Of the Modernists, some have hidden themselves under the shelter of the rocks, awaiting the passing of the storm, while others, casting away their mask, and throwing down the gauntlet, have come forward boldly to the encounter.

In the midst of these quickly succeeding events, and of this whirlpool of writings, we, for a moment cast upon the shore, and gasping for breath, are gazing backward at the stream, and at the year just elapsed. With the eighth day of September a year has passed since the celebrated Encyclical was published. In the short period that has elapsed, it has been commented upon by pens innumerable, on both sides of the Atlantic. It has been lauded, sometimes with cautious reserve, by friends; it has been mercilessly attacked by enemies. Its echoes have sounded from many a pulpit, and books have been written for and against it. The Catholic hierarchy has unanimously adhered to it, as well as the great body of the clergy and of the laity, while, here and there, some more or less illustrious name has vanished from the lists of obedient sons of the Church.

Meantime the aged Pontiff whose voice excited the storm, goes along the even tenor of his way, unmoved and undaunted, admonishing here, punishing there, but following the course he has marked out. What he will do further to enforce his decrees remains to be seen. Among these decrees, we read as follows: "We decree, therefore, that in every diocese a council of this kind, which we are pleased to name the Council of Vigilance, be instituted without delay. The Priests called to form part in it, shall meet every two months on an appointed day, under the presidency of the Bishop." How many dioceses have acted upon this order, I am not able to state, but I know of, at least, four dioceses in this country where such a Council of Vigilance has been instituted. A year after the publication of the Encyclical, and thenceforward every three years, all the bishops are bound to send a sworn report to Rome. Of course, the public will know nothing of

this, for it belongs to the administrative department of the Church.

When the Encyclical first came out, persons who had not been in touch with the philosophico-theological movements of the day were asking themselves "Who are these Modernists?" Those who have been at all interested have, I am sure, had the question answered long before this; yet I flatter myself that, perhaps, this article will throw some more light on it, at least for some.

Another question that has been asked is, "Whence did the word Modernism originate?" It is very difficult to saddle this word on any particular individual, nor is it easy to discover its origin; at least I confess my ignorance in this regard. Some of those who are willing to admit that they are included in the "Modernist" category, accuse the Jesuits of having originated the word. This may be true, for all I know, though it would be strange if the Jesuits did not come in for a share of blame; nor would it be the first time, that, when an unknown author is sought for, he is conveniently found among the members of that Society which, ever since the sixteenth century, has been the vanguard of Roman Catholic orthodoxy.

As to the identity of the Modernists, the Holy Father gives us the impression in his Encyclical that their number is quite large. Up to the time of the Encyclical they were not generally known as such. With its appearance, a certain number either explicitly or implicitly took the name to themselves, or, by their avowed antagonism, they showed clearly that, in some respects at least, the Encyclical found an application in them.

The *Nuova Antologia* of last January gave in its notes a long list of Modernists, taken from the *Grande Revue*, and said to have been compiled by a Jesuit for the late Cardinal Steinhuber. The list goes back to Lamennais, and contains names of well-known writers, even from among the members of the Society of Jesus. We find such names as Lacordaire, Rosmini, Ventura, Lenormant, Duchesne, Delahaye, S.J., Lagrange, O.P. Blondel is said to be the father of the Divine

Immanence theory, while Ollé-Laprune appears to have been one of the first to utilize the German philosophy in these latter times.[1] Xavier Moisant, in the *Etudes* (5 and 20 May, 1908) gives us a lengthly explanation of the meaning of "Modernism." This, of course, as will easily be seen from the character of the magazine in which the article appears, is entirely from an orthodox standpoint. The history of Modernism, from the opposite point of view, is given in a recent work, published in Rome, and entitled "Lettere d'un Prete Modernista."[2] The author professes to give a history of the Modernist movement in Italy, together with details on Leo XIII, Pius X, the Sacred Congregations, the Religious Orders, etc.[3]

Other reviews, in the same sense, are: "Modernism," a Record and Review by A. Leslie Lilly, a vicar of St. Mary's, Paddington,[4] and *Lendemain d'Encyclique*, published by Nourry, Paris, 1908.

After the appearance of the Encyclical, a number of Catholics, among them several priests, in Italy, France, Germany, and England, came forward in a critical spirit, showing no inclination to submit. Hardly had the Pontifical document been issued than some of the Modernists in Rome sent out a reply entitled *Il Programma dei Modernisti*. The unknown, even if suspected authors of this work, were promptly condemned by the Roman authorities.[5] The work was soon translated into French, and published by Nourry in Paris; and it appeared in London in an English translation, by A. Leslie Lilly.

It was soon made very clear, however, that the Encyclical *Pascendi gregis*, and the decree *Lamentabili*, which had preceded it, were not to be a dead letter, and that the Pope was determined to enforce them. In his *motu proprio* of 18 November, 1907, *Praestantia*, the Holy Father declares that the

[1] See also *Nuestro Tiempo*, Madrid.

[2] Letters of a Modernist Priest.

[3] See *Nuova Antologia*, July, 1908.

[4] London, 1908.

[5] See the London *Tablet*, and other periodicals of the last months of 1907.

doctrinal decisions of the Biblical Commission are to be binding. Those who sustain any opinion, doctrine, or proposition condemned in either of the two documents mentioned are declared to have *ipso facto* fallen under the censure indicated in the Chapter *Docentes* of the Bull *Apostolicae Sedis*, which is an excommunication *latae sententiae* reserved *simpliciter* to the Holy See. A commentary on this document may be found in the *Etudes* of 5 January, 1908.

Previously, a decree of the Holy Office (28 August, 1907) had provided that all persons infected with similar errors, or justly suspected of them, should be removed from the office of teaching in institutions of learning. Ecclesiastics are forbidden to subscribe to periodicals in which such error is taught or insinuated, unless for a grave reason the consent of the Ordinary is obtained. The ordination of those who refuse to relinquish such errors is to be postponed or entirely forbidden. In his Allocution of 16 December, 1907, Pius X referred again to Modernism, expressing his displeasure at the conduct of those Modernists who either deny that his words apply to them, or, resisting his decrees, continue to receive the Sacraments. Although, he said, it would be deplorable to see them leave the Church, and openly join her enemies, yet it is more to be regretted that they continue to regard themselves as her children, receiving the Sacraments, and celebrating Mass, though they have abjured the faith of their baptism. On the avowed Modernists the words of the Holy Father produced little visible effect.

They continued to speak and to write. Among their organs, none was more prominent than *Il Rinnovamento* of Milan. The Archbishop of that city, Cardinal Ferrari, acting by special delegation of the Holy See, and seeing that all other means had failed, inflicted the penalty of major excommunication on all the editors, directors, authors, and collaborators of this review, of whatever diocese, even though the magazine should be continued under another name, and be published in another place.[6] In spite of the excommunica-

[6] *Civiltà Cattolica*, 18 January, 1908.

tion, those in charge of the periodical refused to submit, and it continues to find a place on the desks of reading-rooms on both sides of the Atlantic.

To give an idea of the spirit of this Review, it will suffice to mention numbers 9 and 10. These contain articles by Igino Petrona, professor of Moral Philosophy at the University of Naples, the well-known Romolo Murri, and George Tyrrell, with whom readers of the English tongue are so well acquainted.

Petrona writes that the words of the Encyclical do not apply to the doctrines of the most authorized Modernist philosophers, but only to a few bold utterances of individuals.[7] He puts the condemnation contained in the Encyclical this way: Modernism = Agnosticism + Scientific atheism + naturalistic pantheism + sceptical subjectivism + heterodox doctrine of individual examination + rationalism, etc. He says that such doctrines are justly condemned, but that the Modernist will not admit that they are his.

Murri makes the remarkable admission that Modernism proceeds from Kant and the German transcendental school, and that it has been influenced by Anglo-American pragmatism.

The article of Tyrrell is especially defiant. He boldly defends the doctrine of Divine Immanence, and advises the Modernists to remain in the Church, in spite of all manner of censures that might be inflicted. To break with her would be to acknowledge that their calumniators are right, and that Catholicism is bound hand and foot by scholastic interpretation.[8]

In the *Rinnovamento* (No. 2, 2nd year) there is also an article on Loisy, "L'Abbate Loisy ed il problema dei Vangeli Sinottici." It is signed by *H.* J. R. Tennant, Angelo Crespi, and Arturo Frova also contribute articles to the same number. Shortly after the condemnation, of *Il Rinnovamento* (10

[7] See *Nuestro Tiempo,* Madrid, January, 1908.

[8] *Nuestro Tiempo,* January, 1908.

Jan., 1908), a new Modernist review appeared in Rome, under the title of *Nova et Vetera* (called no doubt after Tyrrell's book of that name published some years ago). It is a fortnightly review, said to be conducted by an International Scientifico-Religious Society.

Little more than two weeks later it was condemned by the Cardinal Vicar Respighi of Rome, and clerics associated with it were *ipso facto* suspended.[9]

In Florence, the *Studii Religiosi*, conducted by Salvatore Menocchi, went out of existence soon after the appearance of the Encyclical. Menocchi, suspended from his ecclesiastical functions, started off on a lecture tour, to ventilate his ideas throughout Italy, while some of the editors set on foot another review, entitled *La Vita Religiosa*, ostensibly under lay management.

Its aims may be indicated by the fact that it recommends to its readers the *Hibbert Journal*, and the *Rinnovamento*.[10] The ecclesiastical authorities of Florence were not slow to act, for the new magazine was condemned on 27 February, 1908. Other Modernist works, such as the *Programma dei Modernisti*, were officially condemned on 18 March.

These condemnations did not, however, prevent the Modernists from continuing their activity. Romolo Murri and D. Patterini gave to their countrymen an Italian translation of Cardinal Newman's *Essay in aid of a Grammar of Assent*, and of his *Development of Christian Doctrine*, to which they added notes. The *Civiltà Cattolica* (1 February, 1908) has a critical article showing the animus of the translation and defending Newman against the imputation of Modernism.

Another Italian periodical that has drawn attention to itself by its activity on the Modernist field is the *Giornale d'Italia*. In the course of the present year a large number of Italian Bishops condemned it as a Modernist organ. Other Italian periodicals that fell under the ban were the *Lotta* and the *Libertá* of Fermo, and *Savonarola*.

[9] *Civiltà Cattolica*, 1 February, 1908.

[10] *Civiltà Cattolica*, 18 January, 1908.

In other countries, too, certain periodicals came in for a share of condemnation. Thus, on 13 February, 1908, the Holy Office issued a decree condemning *La Justice Sociale,* and *La Vie Catholique,* and commanding the editors, Naudet and Dabry, to abstain from similar publications under pain of suspension *ipso facto.* Both these priests submitted gracefully.

The Abbé Loisy has given to the world *Simples Réflexions sur le Décret du Saint office "Lamentabili sane exitu" et sur l'Encyclique "Pascendi Dominici Gregis."* He admits that the conduct of the Pope condemning Modernism was logical, and that it could not have been otherwise. There appeared from his pen also *Les Evangiles Synoptiques,* published by the author at Coffonds près Moutier-en-Der, Haute Marne. A review of the work from a non-Catholic standpoint may be seen in the *Hibbert Journal* (July, 1908) also in the *Rinnovamento* (No. 2, 2nd Year) by H.—The *Civiltà Cattolica* (21 March) has an article entitled "Loisy, Apostle or Apostate." It was written on the occasion of a laudatory article published in *Nova et Vetera.* The Jesuit organ is not sparing of irony when dealing with the young editors of this review.

CHARLES WARREN CURRIER.

Washington, D. C.

[TO BE CONTINUED.]

HOW TO READ CHURCH HISTORY.

AMONG the studies to which a priest may give his leisure, none perhaps is more fascinating than the History of the Church. If it could be written to the height of its great subject, Carlyle remarks, it would be the one supreme chronicle, for it is, in design, the Bible itself continued. But Holy Scripture was the work of inspired authors; Church History cannot claim the rank and has none of the safeguards that give to the Old and New Testaments their unique dignity. Still it enters at every moment into our lives, for all we do and say as Catholics is "made and moulded of things past." Our

system is called tradition, and what is tradition but history? Living history, no doubt; the ages bound into one by the power of a Divine Idea; hence the Church towers above the sects that spring up without roots in antiquity and wither in a day. Now America has inherited from its Puritan forefathers the disease of sectarianism. More than any other people, if we may argue from the movements which its newspapers are constantly reporting, it needs the wholesome restraint that the Church alone can exercise upon religious vagaries. Yet who can grasp the significance of our dogmas or discipline, if he knows nothing about their history?

How, then, shall we study it? He that has perceived what is involved in writing so much as an epitome of any single period in the Church's existence, will read it as he ought. The good reader is a writer in the making. He understands a little, at any rate, of the texture on which the story is woven; that facts are its material, documents and monuments its sources, dates and places its necessary framework; that conscience is its law and truth its aim. The learned Benedictine, Mabillon, whose treatise on "Monastic Studies" remains a classic, has laid down its rule: "Give as certain that which is certain, as false that which is false, as doubtful that which is doubtful." [1] Behind the printed book such a reader sees the manuscripts on which it is founded; and behind the manuscripts those who put them together. All depends on evidence; but evidence brings in the personal equation. And here all our difficulties begin.

No one will be a true guide to his reader who does not use authorities with this caution in mind. For example, if his subject is the Arian controversy, he will point out that Eusebius, the Father of Church History, betrays semi-Arian tendencies; that Socrates and Sozomen were Novations. In dealing with the Popes he will be on his guard against accepting too readily the enormous scandals set down in many books, knowing the propensity to invent them which medieval

[1] There is a Latin version of this book. Venice. 1705.

and later Romans have inherited from as far back as the days of Cicero. De Quincey has some excellent observations on this characteristic, legible in the grave Tacitus and the babbling Suetonius, and detracting much from their credibility.[2] We come down to the Renaissance, and the letters of Venetian ambassadors writing home are full of the same malignant hearsay. What is its value? Can we always trust even secret memoirs? Surely not, unless when submitted to a rigorous examination. More easy to judge are chronicles like those of Matthew Paris in the compilation that bears his name. The good Matthew is no friend of the Roman Curia; he detests the Friars; we know his "equation" to a figure. On the opposite side, those German monastic records which took up the Church's defence during the long quarrel between the Sacerdotium and the Imperium, were not always just to Cæsar; we may discount as exaggerations certain stories. We may even be sure that an oppressor of Catholics and an evil-doer, such as Frederick II the Hohenstauffen, did not compose a book "De Tribus Impostoribus," and that no volume so entitled was ever in existence.

On the whole, when partisans or enemies make monstrous charges to the disparagement of their foes, we shall do wisely to hold them "not proven" unless we can find circumstantial evidence confirming them. Prejudices of nation, sect, school, religious order, are to be expected; to escape them altogether would be a sort of miracle. Yet we may quote among our eminent writers fine examples of that candor which is essential to the historian. Let us name, *honoris causa*, Baronius, the Oratorian; Tillemont, the "sure mule of the Alps who never stumbles," and whom Gibbon followed closely; Muratori, the Milanese, worthy of all praise; the Benedictines of St. Maur and the Bollandists, S. J., in their *Lives of the Saints*. We have had in the nineteenth century Lingard and Gasquet; Hefele, Janssens, and Pastor; Duchesne and other French students, all obeying that dictum of Mabillon which was

[2] De Quincey, Works VI. *Cicero*, p. 182.

quoted above. To be honest, of necessity, means to be candid; for the truth in history is the whole truth, so far as attainable. When Abbot Gasquet describes from his notes what he has found concerning Henry VIII or Henry III and their relations to the Church in England, we know that he can be relied upon, for he suppresses nothing. The like is true of those vast collections which we owe to Muratori, Mansi, and Tillemont. They have undergone the criticism of scholars, and have come out from the fire without blemish.

A still more arduous duty is laid on the Church historian. In sifting his documents he becomes aware that not all are genuine; the detection of forgery is no pleasant task, yet he must undertake it. To a large extent the work has been done. And here, again, Mabillon in his *De Re Diplomatica* was a pioneer. The Benedictine editions of the Fathers draw the line between authentic and spurious productions, but preserve them both, very wisely. Modern critics have restored and distinguished in St. Ignatius of Antioch the epistles which undoubtedly he wrote. The "Clementine Romance" about St. Peter is assigned to its date and general origin. St. Jerome in his day had denounced the fictitious narratives of which St. Paul was the hero. More famous, but now universally exploded, are the Donation of Constantine, the False Isidorian Decretals, the Charter of Clovis and of Dagobert to Rheims, the alleged Donation of Pepin at Quercy-sur-Oise in 745, and, long afterwards, the Pragmatic Sanction attributed to St. Louis. All these might be termed "the romance of law." In what relation they stood to real transactions and were compiled from materials already extant, may now be thought fairly ascertained. But into the same curious chapter must be transferred many medieval Charters, and a series of legends recounting how the faith was first preached in Gaul, Spain, Germany, and Britain. Some of these "retractations" bear hard on local memories and disturb the votaries of great religious centres. A story in possession has its rights; tradition avails where it can be followed up to a reasonable association with its contents. But evidence may show such a gap

between the centuries which that tradition ought to cover as will make it uncertain, or may even discredit the fact altogether. We need scarcely observe that a wanton, satirical, or petulant assault upon such pious beliefs as are in themselves credible, would not commend its author to the judicious. Voltaire was a bad critic, and his prejudiced judgment on the Middle Ages was merely the fruit of superstition.

History ought never to be what the cynic, Napoleon, declared to Talleyrand that it was, "une fable convenue." We cannot alter the past; our duty is to interpret its facts and bring them to the bar of conscience. Knowing that the Catholic Creed is true, we are certain that nothing which ever happened, inside or outside the Church, can make it false. Accordingly, we have simply no interest in distorting or misreading the witness of the ages. But the historical imagination is far from common. We mean by this word that faculty of throwing ourselves into the remote, the foreign, or the strange, without which men construe all they read about as if it ought to be in every respect a picture of their own ideas. Whatever he finds otherwise startles or scandalizes the average (too often the untraveled) student. He must, therefore, learn the rules of perspective and be prepared to detect sameness amid differences.

Evolution is the acknowledged law that governs history. To quote the supreme example, Lord Acton says of the Papacy that it exhibits the constant working of such a law —an "organic development" by which it shared in the Church's vicissitudes and had its part in everything that influenced her course and mode of existence.[3] These are abstract terms covering a vast series of transactions in the world's chronicle. To a Catholic, Church History signifies, first of all, the story of Papal Rome, its relations to East and West, its Canon Law, its missionary enterprises, its dealings with the Roman Empire in those distinct phases, Pagan, Christian, Byzantine, Frankish, German, which connect to-

[3] Acton: *History of Freedom*, etc., p. 321.

gether the beginning and the end of our civilization. Speaking in technical language, the Papacy is the form of Church History, and gives to it a centre, a definite shape, an inward controlling power. The Greeks fail to understand this truth, hence their stagnation. For centuries they have had no history, but a mere marking of time, without advance in any direction. The Anglicans rebel against it, and their casual philosophy which starts with an "undivided Church" forsakes its principles in favor of everlasting incurable schism. Other Protestants give up Church history in fact as in idea. They can make nothing of it. They scorn the past, fix on individuals here and there who emerge from chaos bearing with them heretical systems, but lose sight of these and fall victims to the newest speculations, or break out into religious hysteria, faith-healings, Christian Science, Pentecostal dances, Doweyism, or what not. Such a reduction of the Christian ages to the absurd, or the unintelligible, or the petrified mummy of dogma, outside the Roman sphere, is an argument for our claims not easily overthrown. It should enable us to bear with patience and in faith every difficult situation that the evidence reveals. For though we cannot always clear up details, the great historical outline remains in its chief contours, as the Divine Idea of the Papacy.

From this point of view our studies fall into order and may be brought under heads of method, by which the multitudinous facts receive an almost scientific handling. Not that history can be thought a science, except in the widest signification. For we have no means of explaining how individuals arose to dominate a period, a school, or a course of action, and just as little power of foretelling their advent. Where is the psychology that will account for the leaders of Gnosticism, for Manes or Arius, for St. Athanasius, St. Augustine, St. Gregory VII, St. Ignatius Loyola, for Luther, Calvin, Wesley? But ideas contain a logic which events disclose, and so we may talk modestly of a "cognitio rerum per causas," which will in some degree redeem our thoughts from the vice of mere curiosity and the burden of seeming chance. "But for the

French Revolution showing me God in history," said Carlyle to Froude, "I should have gone out of my mind." These are not the exact words, but they hold an admirable meaning. And so in the long and often painful story which continues the Acts of the Apostles we discern amid errors, crimes, abuses, frailties, misfortunes, as in the chronicles of Jerusalem and Israel, a guiding hand. But this "Divine Idea" must be sought under many aspects. For the world of time can develop it only by parts, "multifariam, multisque modis, olim Deus loquens patribus per prophetas, novissime diebus istis locutus est nobis in Filio." Variety is as much a note of the New Testament as of the Old.

Thus we find concrete problems, or knots to be untied, in the history, which involve principles of dogma, ethics, law, politics, art, literature. Each of these chapters will demand a place in the Great Book of the Church. And none will ever be complete. There are those who fancy that all questions admit of an answer; that difficulties have their source in bad faith or ill-will; and who feel uneasy when the Catholic writer does not end every paragraph with a Q. E. D. in defence of orthodox persons, measures of policy, and even private transactions. Let us be thankful whenever it can be done. How if, with due regard to the known facts, it cannot? Shall we offer to God "the unclean sacrifice of a lie"? What Catholic would say so? Far more to the purpose is it to allow with Cardinal Newman "the enormous mass of sin and error which exists of necessity in that world-wide multiform Communion," whose movement along the ways of time we are considering. That which we never deny in general—the human element, as we term it—let us grant in particular, according as the testimony brings it to light. We shall yet be entitled to vindicate the Church in her teaching (and that is the main point at issue) from any partnership with evil-doers, who misapplied, if they did not also misconstrue, the charge they may have received as her ministers and officials.

Problems, then, of doctrine are to be anticipated, whatever

be our notion of development in Church history, because Revelation works itself into creeds and articles by a conflict with opposing systems. The historian does not turn aside to prove dogma or disprove heresy; but he sums up the documents, describes the actors, and indicates their fortunes. He must not call in question anything which the supreme teaching authority has decided. On the other hand, his province not being that of the apologist (except incidentally), when he stops short of demonstration he is not to be thought careless regarding the faith, or unsound, or disloyal. To interpret the facts in their theological drift and give them a value on that scale, is the task of a higher science. So much is beyond dispute, however delicate in the application. History and theology are distinct in idea; they cannot of course be separated, but their function is not identical. Certainly we maintain, as the Church ever did and will, that what is true in the dogmatic sense cannot be false in the historical fact, and *vice versa*. The ante-Nicene Fathers, the Schoolmen, the Councils themselves, afford scope to research, and we are far from having exhausted the materials on which to exercise a sound judgment. Petavius, "De Theologicis Dogmatibus," on one side, the Bull "De Fide Nicœna" on the other, exhibit brilliant instances of the factors which go to make up evolution in doctrine, but these works hardly belong to Church history.

Problems of persons—thus do we pedants talk of that which interests and divides men most passionately—fall under two canons. One is that our religion has been conspicuous in every period by the holiness of many thousands of her children. For the Church is always holy in life as well as in rites and doctrines. The other lays down that no ministerial office, not even the highest, confers on its recipient impeccability. And we must not imagine sanctity itself to be cast in a single mould. Moreover, it is compatible with human defects—such as the want of learning, national characteristics, and weakness or vacillation in policy—that may deeply offend those who are living at a different stage of culture. Fathers of the Church

like St. Jerome and St. Cyril of Alexandria present their own opportunities to the *advocatus diaboli*. Popes of the stamp of St. Gregory VII do not much resemble St. Peter Celestine; yet Rome has canonized the strongest and the weakest of her Pontiffs. But our innate reverence for the Holy See makes us especially unwilling to grant the serious allegations that cling to unknown names in that line of two hundred and sixty ecumenical rulers. Candor, in some of these instances, requires us to be hardly less than heroic. Yet to suppress or deny that truth which we dislike cannot be a virtue. "Facts are omitted in great histories, or glosses are put on memorable acts," says Newman, "because they are thought not edifying, whereas of all such scandals such omissions, such glosses, are the greatest."[4] Certain names, that of Savonarola, for example, who may be called the Mary Stuart of ecclesiastical history, demand a self-control from those who meddle with them which neither friend nor foe, perhaps, will ever quite manage to secure. *Felix qui potuit!*

Last come the problems of condition or circumstance, which are in the main ethical, and they seem peculiarly vexing to the modern mind. Such would be the whole chapter of "persecution" as exercised by Catholics, the deposing power, the story of the early Franciscans or of the Jesuits—immense in their multiplied bearings and inexhaustible. On this subject, Lord Acton, writing to Bishop Creighton, has left some very strong words: "The inflexible integrity of the moral code," he exclaims, "is to me the secret of the authority, the dignity, the utility of History."[5] Bishop Creighton was probably not denying this, when he refused to "lavish indiscriminating censure" on the men with whose lives the *History of the Papacy during the Reformation* was concerned. He also thought, where greatness had been displayed in the past, that to strike an attitude of lofty moral eminence over it would be rather absurd, or at least unbecoming, in the mere

[4] *Historical Sketches*, II, p. 231.

[5] Acton: *Historical Essays*, p. 505.

story-teller. "Morality"—as the Christian Church defines it—may be "the sole impartial criterion of men and things;" yet, with deference to Lord Acton, it is our duty not to leave out of account the living conscience which had to decide in states of the world utterly unlike our own. Ethics cannot be altered to suit our convenience; but how they shall be applied under circumstances, and how they ought to have been in past times, can scarcely be determined by quoting a general precept of the law. In the Roman schools we distinguish between the "thesis," or absolute rule, and the "hypothesis," or conditional resolution, and so we possess an art of casuistry, or ethics applied to life. The distinction is as valid as it is indispensable. It takes the facts into account; it does not treat history like a formula in mathematics. But it requires for its proper use the vision of things past in their own light which, if rare among the average at all times, is to moderns and, let me say, to Americans in particular, a gift not easy of attainment.

Hence, in a debate concerning the Inquisition, the laws against heretics, the religious wars of the Middle Ages, the American Catholic is tempted to start from his own Constitution, which simply throws the past out of its bearings. To him, therefore, "Essays" like those of Lord Acton just reprinted, will be of the highest value, in so far as they show that the Catholic Church was the nursing-mother of freedom.[6] They bring out the essential difference between laws that protected religious faith from annihilation at the hands of baptized rebels—which made up the Lateran code of 1215—and laws enacted by Protestant states for the express purpose of compelling Catholics to give up the creed in which they were born. Protection is one thing, aggression is another. And the Church never dreamt of propagating the Gospel by the sword. But toleration where distinct religious bodies exist, conveys no more likeness of what would have ensued—

[6] It will not be supposed that I am recommending the author's opinions indiscriminately.

suppose in 1200 A. D. when the Albigenses threatened to destroy the Church, root and branch—than the streets of London at this moment resemble the streets of Paris during a war of the barricades.[7].

And so the other questions we have enumerated must be set in their latitude by endeavoring to know them through the eyes of contemporaries. To this end the original documents, letters, State papers, monastic records, and the like will serve better than the most eloquent of later descriptions. If a student would select one episode and work it on this method of research and verification, he might be assured henceforth of making Church history to himself the real, delightful, and yet formidable thing that it truly is. In many ways it has undergone transformation since the time when Newman could say that Gibbon was almost the sole English writer who deserved to be thought of as a Church historian. The Middle Ages are alive once more; antiquity is yielding up fragments of inestimable worth from the great deep. Research may count upon fresh treasures to reward its toil. And the Catholic religion has undoubtedly gained. It is now seen to be the one primitive form of the Christian Revelation, passing down through changes of empires, peoples, and civilizations, taking from them and enriching them in turn, but ever the same—*Semper Eadem.* It appears before all men as the Eternal Gospel realized in Sacraments, discipline, government, and the arts of life, so far as human frailty and malice will suffer it to display its power.

WILLIAM BARRY.

Leamington, England.

[7] Hergenröther: *Catholic Church and Christian State*—English translation by Devas—gives the facts in accurate detail.

THE BLINDNESS OF THE REVEREND DR. GRAY;*

OR

THE FINAL LAW,

A Novel of Clerical Life.

BY

CANON SHEEHAN, D.D.,

Author of *My New Curate, Luke Delmege, Glenanaar, Parerga,* etc., etc.

Who trusted God was love indeed
And love Creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shriek'd against his creed.
—*In Memoriam, LVI.*

CHAPTER I.

An American Letter.

THE Very Reverend William Gray, D. D., Parish Priest of the united parishes of Doonvarragh, Lackagh, and Athboy, came down to breakfast one dark, gloomy December morning in the year of our Lord 18—. He had risen early, like all the old priests of his generation, made his half-hour's meditation according to his rigorous rule and habit, made his quarter-hour's preparation for Mass, celebrated the Holy Sacrifice, and with the burden of years and the cares which the years will bring, came slowly down the softly-carpeted stairs, and glancing with an ominous shrug of the shoulders at the pile of letters which lay on his writing desk, he sat down to table, broke his egg, looked out on the gloomy wintry landscape, shuddered a little, pushed aside the egg, ate a crust of toast rather meditatively than with any appetite for such things, drank a cup of tea, and pulled the bell. His aged domestic made her appearance.

"Has the paper come?"

"No," she said. "The boy is always late these times."

"These times?" he asked sharply. "Why these times?"

*This novel is copyrighted exclusively for the Ecclesiastical Review, and will not appear in any other magazine in America, Great Britian or Australia.

"Near Christmas," she replied, rubbing her hands in her check apron, "everything is late. Everybody is in a hurry."

"What has that to do with the daily paper?" he said. "That might be an excuse for a late post. But what has that to do with the paper? Remove those things."

He turned to his pile of letters. There were the usual rolls of bazaar tickets, red and yellow, offering fabulous prizes for sixpence; bulky letters, containing more bazaar tickets, but accompanied with pitiful appeals to help to clear off debts from £500 to £5000 on convent chapels, monastic schools, etc. There were circulars from Dublin merchants offering new kinds of tea, or new brands of wine, at moderate prices. There were circulars from new companies, promising immense dividends at low stock prices.

All these he promptly flung into the waste-paper basket, muttering:

"What a lot of idle people there are in this world!"

Then, he took up what may be called his personal correspondence. Some of these shared the fate of the circulars. He put three aside for further consideration or possible reply.

The first was an anonymous letter written in lead pencil and very imperfect in its orthography, informing him that, unless he promptly dismissed an assistant teacher from his school at Athboy the parishioners would know the reason why; and teach him that "they might be led, but would not be driven." The gravamen in this case was that the young preacher, who had been selected for the school on account of his ability and perfect training, had the misfortune to be the nephew of a man who had taken a derelict farm, for which he had paid a handsome sum of money to the tenants who had been evicted, and who were doing well in America. Dr. William Gray put that letter aside, pursed his lips, and said: "We'll see!"

The second was from his Bishop, informing him that he had made a change of curates for the united parishes of Doonvarragh, Lackagh, and Athboy; and was sending him a young priest, named Henry Liston, who had been for some months chaplain to a convent in a large town in the diocese.

"Humph!" said Dr. William Gray. "He might have given me more notice, or consulted me. There's no Canon Law in the Church to-day. A parish-priest is a nobody. Liston! I

don't care for him. A priggish little fellow, although he had a decent father and mother."

He sat musing for a while.

"This fellow," he murmured at length, alluding to his departing curate, "is no great loss. A perfect numbskull, without an idea of Theology in his head!"

He placed the Bishop's letter in a rack for further use.

The third letter was from America. There was the familiar head of Lincoln on the dark-blue stamp, and there was the postmark: Chicago, Ill.

"Who can this be?" he said. "More trouble, I suppose; or a baptismal certificate for some old pensioner of the Civil War!"

He slit it open, and read:

Chicago, Ill.,
24 November, 18...

Very Rev. dear Father,

I regret to have to announce to you the sad tidings of the death of your sister, Mrs. O'Farrell, at the Consumptive Hospital in this city. She had been in failing health for some time; and had some idea of returning to her native climate. But her disease had so far progressed that this became impossible. She had every possible attention, medical and otherwise, during the last weeks of her illness; and had received the Last Sacraments from my hands. She was patient and resigned, her only anxiety being the future of her little daughter, Annie, whom she committed to your paternal care. When her affairs are wound up, and her property realised, I shall let you know how her circumstances stood, and the date on which the child can leave America for her future home.

I am, Very Rev. Father,
Yours in Ct.
GERALD FALVEY, *Rector.*

Dr. William Gray did not place that letter on the rack. He held it open in his hands; and turning his chair toward the fire, he remained for a long time silently musing. Did a tear gather and fall from those stern, gray eyes under their penthouses of white, shaggy eye-brows? Did his hands tremble a little, with their thin, red veins, through which the life-blood now ran sluggishly after its three-score years and three of labor? Did he dwell on their boyhood and girlhood up there in the hills where the solitary yew-tree still stands guarding the old place where the Grays had lived for generations? Did he think of her sweet looks, her bright, girlish face, half-gypsy, half-saint-

like in its perfect contour, and the dark hair that framed it irregularly, and tossed riotously across her forehead without restraint of net or bodkin? And her homecomings, when she came back from the boarding-school in Dublin, and he returned on his holidays from Maynooth; and he wondered and was glad when people turned around on Sunday morning and riveted their eyes upon her? Perhaps so! But if the tear fell, and the thin, bony hand trembled—and I do not aver that they did—it might have been from another recollection, when on a certain day he had said, when others' opinions were wavering for and against her:

"Yes! She must go. It is the law!"

And it was no great crime that Helena Gray was guilty of—no violent rupture of Divine or human law that demanded the ostracism of her kind. Only some youthful indiscretion—some silly letters that had been found in her trunk, revealing a little girlish frivolity, but nothing more. Yet, the honor of the Grays was tarnished thereby; and they were a stern race, with the family pride that dominated them accentuated by some hundred years of such honor and stainless virtue, that a breath would now blot and tarnish it. Motherly affection had struggled against paternal pride, and angry debates had been heard up there in the cottage where the black yew-tree flung its ominous shadow, until at last the girl herself declared that life was intolerable and she would go to her aunt in America. Then the young priest was called in.

He came. He was still a young curate, but he had already acquired the reputation of strength bordering upon harshness, and of an inflexible adherence to law, which amongst an easy-going and flexible population made him feared, and almost hated. In his own home he was also an object of dread. His stern, clear-cut, pallid features, never illuminated by a smile, were to them but the index of a cold, hard, unfeeling nature, which might be respected, but could not command the reverence of great love. His dignity of bearing and his Doctor's distinction added to the solemnity of his character. Probably his mother alone loved him; and next after her supreme affection, was the more pallid and sisterly affection of her on whom he was now called to utter judgment.

He did so with all the calm indifference of one accustomed to

legislate or act under a criminal code. The letters were placed in his hands.

He read them over carefully, a certain contempt for girlish frivolity showing itself in his stern face. When he came to the expressions that had challenged criticism, his thin lips drew together; his nose drew down like a beak; and two deep furrows gathered between his eyes.

When he had finished reading, he folded the incriminating letters slowly and carefully, and without handing them back to his mother, he said quietly:

"Helena wishes to go abroad?"

"She says so," said his mother. "But she is so young, barely sixteen."

"She is old enough to know the meaning of such language as this," he said, shaking the letter.

"The words are not very ladylike," said his mother. "But they are not sinful."

"They are coarse and vulgar," the young priest replied. Then, after a pause, he added:

"Let her go! It is better!"

The mother murmured something about such punishment for mere indiscretion and levity. He stopped her.

"Every violation of law is punished;" he said, "errors and mistakes as well as sins. It is the law."

Then he hastily added:

"Her sentence is her own, is it not? It is her own wish to go away?"

"Yes!" said his mother hesitatingly.

"Then let her go!" he said.

Some weeks later, the young exile wrote a pitiful letter to her brother asking for a farewell interview. She had no resentment toward him. She admired him too much. He was her idol—her God. He could do no wrong. It was only she, poor frail girl that could do wrong. She wanted to see him to kneel for his blessing, to throw her arms around his neck in a farewell embrace, to implore pardon.

He thought it over judiciously, formed one or two syllogisms, and decided it were better not to see his sister. He was unwell for some days after; and, when he resumed work, some people noticed that his hair had turned grey over the ears.

From this it will easily be conjectured what manner of man was Dr. William Gray. A hard, proud, domineering disposition had been doubly annealed under the teaching of a rigorous theological system, that approached as closely to Jansenism as orthodoxy might. The natural bias of his mind toward rule and discipline had been strengthened beneath the teaching of a school where the divinity of law predominated; and he had come by degrees to believe that of all other human certainties, this was the most certain, that Law was everywhere, and was everywhere paramount and supreme. The Law of Nature, so unfeeling, so despotic, so revengeful; the Natural Law guiding human conscience, so inflexible toward lower instincts and desires; the Law of the Realm, with its fines and punishments; Canon Law, with its interdicts and excommunications; Ecclesiastical Law, national, provincial, diocesan, that bound as with gossamer threads, but were as rigid as iron when you tried to break through—yes! Law was everywhere, and the slightest infraction of it was followed by a stern retribution. There was no escape. We might murmur, but must obey. And all lower feelings and instincts had to be marshaled and summoned and drilled into absolute submission to universal and inexorable Law.

And yet? As the tall form bent down almost double over the peat and wood fire in the grate this gloomy December morning, was it a tear that stained the white page of the American letter? Did his bony hand tremble and shake as he stirred the white ashes and kindled a fresh flame amongst the charred embers that lay at his feet? We know not.

He rose up at length from his stooping posture, and walked up and down the dining-room, a favorite exercise of his whenever he was in a gloomy and anxious condition of mind, his hands folded tightly behind his back, grasping that ill-omened American letter. He was agitated with remorse for the past, and with anxiety for the future. The words of that letter—"hospital," "consumption," "only child," "your sister," seemed to rise out of the page and smite him, each with its own deathly blow; and the strong man trembled beneath their suggestions, as a lordly oak trembles beneath the strokes of an axe swung by a pigmy beneath its branches. Sad reminiscences woke up that had been hidden away and buried beneath the débris of the years; and he became aware of the fact, that should never

be forgotten, that the human heart, however seared and shrunk, holds a terrible vitality unto the last.

Then the question would arise about this child. Accustomed to a solitary life and the deeper solitude of his own thoughts, he had always shrunk from any invasion on the privacy of his home. He had grown into the habit of neither giving nor accepting invitations to dinner, except with his own curates; and the idea of having a visitor in the house to be watched, and tended and fed and entertained was always intolerable. He had to put up with such things on the occasion of a visitation; and once or twice, when he had a mission in his parish. But it was a time of uneasiness and trouble, which he terminated as speedily as decency would permit; and then resigned himself to the delightful luxury of being alone again. And now, here comes a cool suggestion from a priest, of whom he had never heard before, to take into his house, permanently and for ever, a girl of unknown age and disposition, and to keep her and be responsible for her during her lifetime. The idea was simply appalling. He even laughed at it. But then the letter would rustle in his hands; the dread words "your sister," "consumption," "hospital," "only child," would repeat themselves with their suggestion that now was the time and opportunity to redress and atone for the past, until the man was almost half distracted with remorse on the one hand and nameless terrors on the other.

He stopped suddenly in his walk, and touched the bell. When the housekeeper appeared, he ordered his horse to be brought around. It was his refuge in all cases of perplexity. The exercise, that drove the stagnant blood of old age bounding to the brain, cleared his faculties, and enabled him to think with calmness, judgment, and force.

His way lay along a narrow but perfectly level road, bordered on both sides by deep bogs or marshes, where some attempts had been made at drainage, for there were some deep cuttings filled with water, and edged with rushes and sedge, their sides lined with the black peat that gave fire to the villagers. The sea had conquered all human efforts to restrain it; and there far out were black pools of seawater left by the receding tide, and bordered with dreary sand-heaps, where a coarse and tufty grass was waving in the wind. And just be-

yond was a wider reach of sand, where no grass grew, and here the gray wastes of the sea commenced their dreary stretch toward the horizon.

When the horse's feet touched the firm wet sand, his rider pushed him into a canter, thence into a rapid trot, and then into a gallop, which he held steadily for the three miles of sandy beach that lay level before him. At the end where the red sandstone cliffs closed the beach, a tiny forest of upright timbers, sea-beaten and covered with a green slimy weed, looked like the naked ribs of some submerged and dismantled ship. Here he dismounted, and flinging his bridle over one of these upright posts, he sat down on one of the redstone boulders that kept the timbers, originally intended as a breakwater, in their place; and looking out over the sad and lonely wastes of the sea, he took up his problems again. They took this form:

"Only yesterday, I had flattered myself with the thought that my worries had ceased. That wretched money affair, that cost me nights of sleepless agony, settled itself in its own way at last. That Income Tax surveyor appears to be satisfied that I am not defrauding his wretched Government. Mulcahy has settled *his* question by 'leaving his country for his country's good.' Last night I slept a few hours—the first I had free from the petty worries of men for months. And now! here are three more worries just when I was assuring myself that I should have peace, peace. Of course, the first is easily settled. There is a principle at stake there. That makes matters easy. *Fiat justitia, ruat coelum.* I meet these fellows with a *Non possum.* They may go further; but I shall not care. Liston is a fellow I don't care much for. But he may turn out better than I hoped. But this girl! —!"

He stood up, and found to his surprise that the anguish, remorse and anxiety of the morning were suddenly swept aside. The dread words "hospital," "consumptive," no longer stabbed him with pain; and he found himself laughing at the absurdity of entertaining even for an instant the idea of taking his niece into his house.

"I'll write to that fellow to-night," he said, "and tell him to mind his own business. And if he presumes to send that girl over here, I'll pack her back by the next boat. The idea!!!"

He remounted his horse and rode back by another road, that

led by the outskirts of a little hamlet, consisting of two or three houses. Apart from these, and just at the angle of the road that skirted a demesne wall, was a cottage quite different from ordinary buildings of the kind, inasmuch as it was gabled and the Gothic windows were filled with diamond panes of glass, bedded in lead. It seemed as if built for a lodge for some mansion, yet it was isolated and apart. It was occupied by an old woman, over ninety years of age, who had been stone-blind and bed-ridden for years, and her granddaughter, who supported both by washing. Here the priest drew up his horse, and shouted. There was no answer. He then came nearer, and knocked on the open door with the handle of his whip. The strong voice of the old woman rang down the stairs:

"Who's there? And what do ye want?"

"It is I, the parish priest, Betty," he said, in a loud voice.

"I beg your Reverence's pardon; but what do ye want; and where's Nance?"

"I'm sure I don't know where's Nance," he shouted back. "But I want to tell you that I am coming in the morning to say Mass for you, and give you your Christmas Communion."

"God bless you!" she said. "But only on the ould conditions."

"Of course," he replied, "the ould conditions. And I want your advice, too. Is it all right?"

"Av coorse it is," she said. "I'll tell Nance, and she'll have everything ready."

"Very good!" he said. "I'll have the basket sent over to-night."

He cantered away; and after dinner he sat down to his desk and wrote a very emphatic letter to the priest in Chicago to the effect that, although he regretted deeply the demise of his sister, and was gratified to learn that she had received all the rites of the Church, Canon Law and all other laws forbade him peremptorily from entertaining even for a moment the idea of sparing his house to his orphan niece. It was against all precedent. He would be happy, although poor, to subscribe something toward her maintenance and education in America, if her own means were not sufficient. But on no account whatsoever was she to be deported to Ireland. He added a brief but pregnant postscript to the effect that sometimes priests suffer from overzeal; and that it would be always wise to consider a little and take

into account the feelings and circumstances of others before presuming to trespass on their domestic affairs.

This letter he posted, and dismissed that subject as one with which he had no further concern.

CHAPTER II.

A Change of Curates.

IF the good pastor of Doonvarragh, Lackagh, and Athboy was much disturbed on that gray December morning in the year of our Lord 18—, his future curate, Father Henry, or Harry, Liston (as every one called him) cannot be said to have been much elated on his promotion.

Of course, it was promotion, inasmuch as he passed thereby from the condition of a chaplain to that of curate; and it was rapid, and therefore honorable promotion, for he had been but a few years ordained. Yet, he was not happy. The change meant for him the translation from town-life, to which he had been born, to country-life, with which he was quite unacquainted. But that would have been but a slight cause for depression. The major cause, that which drove his spirits below zero, was the reflection that he was now to be brought into intimate relationship with a parish priest to whom he had always looked up with a certain kind of reverential dread.

As he poised the episcopal letter in his fingers and wondered what strange mental operations must pass through episcopal minds to move them to such singular actions, he remembered with a cold shudder the day when the tall, gaunt, black figure of his future superior suddenly stood by him, as he waded through some proposition in the Sixth Book of Euclid; he remembered the hard rasping voice, demanding abruptly why the angle ACB was equivalent in value to DEF and GHO even though they clubbed their forces together; and the unkind sentence:

"You know nothing at all about it, I suppose," which was passed on his silence.

He remembered, too, the shiver of dread with which he raised the chasuble on the same gaunt figure at the elevation of the Mass; and how he cast down his eyes, not daring from his seat

on the altar steps to look up at the terrible apparition with the keen eagle face, and the thin lips that uttered such startling and terrible truths to the silent and awed congregation.

He remembered his first meeting on his summer holidays from the seminary, the abrupt question, "What are you reading?" the shy answer, "Greek and Mathematics;" the second question, "What is the Paulo-Post-Future of τύπτω?" his own silence; the subsequent question: "How do you construct a perfect oval, and what proportions do its diameters bear to each other?" his own repeated discomfitures; and the final verdict:

"You know no more of these things than you do of Hebrew."

The reminiscences were not enlivening; nor were they made more pleasant by the rumors that pervaded the diocese that the Very Rev. Dr. Gray was a harsh, crabbed, sour misanthropist; and that his reputation as "a great theologian" hardly mollified public opinion and softened it into deeper charity for social imperfections.

Above all, he had heard that his future pastor was not only a rigorist in theology, but a rigid disciplinarian, who never knew what it was to dispense in a law either for himself or others. He had heard that this grave, stern man fasted, like an ancient anchorite, the whole of Lent, and never took or granted a dispensation; that he was inflexible in the observances of statutes, national, provincial, or diocesan; that he came down with the fury of a revengeful deity on any infraction of law, or any public scandal; that he was a kind of Christian Druid, with a sacrificial knife in one hand and the head of his victim in the other. And yet, he had a dim suspicion that with all the brusqueness and abruptness that this great man had showed toward himself, there was some concealed tenderness, some deep interest, ill-shown but deeply felt. And in his own heart, vibrating under emotions of fear for the future, there was also a hidden sense of worship for the greatness of the man to whom his future destinies were now being entrusted, and some kind of hidden, unspoken, unrevealed affection, which he dare not avow even to himself.

Their first meeting was not propitious.

"Sit down!" said Dr. William Gray. "So the Bishop has thought right to send you here!"

"Yes, Sir!" said his curate demurely.

"You must have some excellent influence at work to induce his Lordship to promote you so rapidly."

The curate was silent.

"Why, it seems only yesterday when I put the Latin Grammar in your hands."

The Latin Grammar was an ancient volume, bound in ancient calf, written in ancient type, and composed by some ancient school-master. Henry Liston remembered it well, because he had never returned it to its owner. He had been too much afraid to approach him. He was silent now.

"Well," continued the grim man, as he stood on the hearth-rug, his back to the fire, and his eyes looking out as if challenging some far-off antagonist, and not the humble curate at his feet, "your duties here will be simple, and not embarrassing. You will say Mass at ten o'clock every Sunday and holiday at Lackagh, and at Athboy at twelve. You will preach at every Mass. The sermons *need* not be long, and *must* not be transcendently foolish. No silly eloquence or tawdry rhetoric, but plain, catechetical discourses to the people on their duties. You will take up the two collections, and render me an exact account of them when required. Do you follow me?"

The curate murmured something.

"Confessions," the grim man went on, holding his right-hand forward, a pinch of snuff between the thumb and index-finger, and the other fingers stretched apart and outward threateningly, "every Saturday at twelve o'clock sharp, alternately at Lackagh and Athboy, and the first Saturday of every month here at Doonvarragh."

"I guess I'll be welcome here," thought the curate.

"You will visit every school in your district at least once a week, and catechize the children; and you shall never leave the parish without permission."

Here Henry Liston bridled up.

"The statutes give permission to a curate to be absent twenty-four hours by merely notifying his parish priest," he said.

"Statutes?" shouted Dr. William Gray. "Yes! but remember, young man, that it is quite competent for a parish priest to make his own parochial arrangements, independent of, or ancillary to, the statutes of the diocese; and *that* is my regulation."

He took a pinch of snuff, half of which fell down on his waistcoat, already dyed brown, and then he concluded:

"You will dine with me at five o'clock every Sunday without fail."

Henry Liston started up.

"I'm blessed if I will," he cried. "No amount of Canon Law can interfere with the personal liberty of a man —"

"Sit down!" ordered his pastor peremptorily.

Henry sat down.

"What rubbish have you been reading? Not your Theology evidently, still less your "Salva" or "Challoner."

"I don't fail to study Theology at proper times and places," said the curate. "I don't think a man is bound to sleep with a folio under his head."

"N—no," said the pastor, looking at him admiringly, "but," he drawled, as if in mockery of his curate, "at proper times and places. Now, what author are you reading—say in Moral Theology?"

"Lehmkuhl!" said his curate, confidently.

"Limekiln!" echoed Dr. William Gray, "I never heard of such a writer."

"Oh! he is well known," said Henry airily, "everybody knows the distinguished German Jesuit. He has put your Gury's and Ballerini's on the shelf."

The pastor glowered at him for a moment, then took a pinch of snuff and smiled.

"Very well!" he said, "we'll see more about it. Finally, it sometimes happens that young curates, when they come into a parish, think they have a right to fit up the curate's house at parochial expense, and in a manner more suitable to some coxcomb of a doctor or lawyer than a priest. Now, mark me! You shall not spend one penny on that house without previously submitting the items to me. Do you understand?"

His curate nodded.

"Write down a list of necessary repairs if any are necessary; and let me see them. I shall mark off all that I think may be dispensed with, and shall give you an order for the remainder. Have you seen the house? No! Well, go and see it. I suppose that numbskull is there yet."

Nothing loth, Henry Liston escaped from the lion's den, and rode down to see the curate whom he was replacing. He found the latter toiling hard amidst a heap of huge boxes and cases, his coat and hat off, and his hands as black from the dust of books as if he had been handling coal.

"Hallo!" he cried. "You here! You've lost no time!"

"No," said Henry Liston. "I've been up to see the parish priest and get directions."

"And—you got them!" said the other significantly.

"Yes. Curt and sharp, cut and dry! I say, what kind of a place is this?"

"Come here," said the coatless curate. "Look and see!"

It was a dreary landscape enough in all conscience. A vast marsh, cut up by drainage or irrigating canals, seemed to stretch interminably before them, the sedges and bushes waving dismally in the wind; and, as if to emphasize the loneliness and desolation, one solitary heron stood on one leg by the side of a sea-lagoon intently watching for its prey. All was silence, solitude, desolation. Afar off, where at last there appeared to be habitable land, a few farmers' houses, embedded in trees, gave a shadow of civilization to the desert; and the little white-washed chapel on the hill, its solitary bell-tower emerging from the wasted trees around it, spoke at least of some kind of population to be summoned Sunday after Sunday to Mass.

"It is not very inviting!" remarked Henry Liston.

"No!" said the departing curate. "What did you do to be sent here?"

"The pastor is after asking me what tremendous influences did I set to work to secure such a prize!" said Henry.

"Ah! the pastor!" said the other, mournfully and sententiously.

"By the way," he continued, after a pause, during which he deposited several grimy volumes in the bottom of a case, "did he examine you in Theology?"

"N-no!" said Henry. "He was beginning; but I shut him up!"

"Shut him up?" echoed the other, admiringly but incredulously.

"Yes!" said Henry. "I mentioned Lehmkuhl, the German Jesuit who has come out in two volumes, you know. He had never heard of him, but thought I said Limekiln, and then he went no further!"

"By Jove, that's the best joke I have heard for many a long day. Look here, Liston, I'll send that on the wings of the wind far and away across the diocese. It won't extinguish him, though. You can't extinguish him!"

His voice dropped from a tone of exultation to one of sadness and despair.

"When I came here," he continued, taking down book after book from the shelves, but talking over his shoulders at Henry Liston, "I managed for a time, too, to shut him up. I found he knew all about Lugo and Suarez and Petavius—every line of them and every opinion they ever expressed. He had the greatest contempt for the Salmanticenses, and I flung them at him on every occasion, although I never saw a volume of these interesting novelists in my life. He used to get awfully mad; but these little fits were only moonlight unto sunlight, when I quoted *Sa* The first time I mentioned S-a, I thought he'd go for me. He glared and glowered at me without a word for fully five minutes; and then he said with his rasping, contemptuous voice: '*Sa! Sa!* Who's Sa? And what do you know of Sa?' 'Why,' I said, 'every one knows Sa—Emmanuel Sa, the greatest theologian that ever lived.' 'The greatest theologian that ever lived?' he shouted. 'Greater than Suarez, greater than Vasquez, greater than Lugo?' 'Certainly,' I replied, 'greater than all, except Aquinas.' 'Oh, then, you've heard of St. Thomas?' he said sarcastically. 'A little,' I replied, waving my hand in the air, as if it were of no consequence. 'But I'd recommend you to read Sa. Sa and the Salmanticenses would make a man of you.' He was too stupified to say more, except one word: 'You read Sa of course, *nocturna versans manu, versans diurna?*' 'Yes!' I said calmly and solemnly, 'Sa is on my dressing-table in the morning; Sa is my pillow at night.'"

"You had tremendous courage," said Henry Liston admiringly. "Did he say any more?"

"He said no more," said the toiling curate, stopping in his work, and turning round, "but a few days afterwards he came up here on some pretext or another, and, after a little while, he came over here and soon began to examine my books, talking about indifferent matters all the time. I knew what he was looking for, but I wanted to see the play out. After he had probed and examined every shelf, he was about to go away, and had reached the door. Then, as if suddenly remembering something, he wheeled round, and said: 'By the way, that Spanish theologian you spoke of, would you let me see him?' 'I'm afraid,' I said, 'I can't issue a Habeas Corpus into eternity to evoke the immortal spirit of *Sa;* but I keep his works in my bedroom, as I told you. Just one minute, and I will deliver the immortal part of him into your hands.'"

"But you haven't *Sa?*" said Henry Liston.

"Oh, yes, I have," said his comrade, producing a thick ancient volume, red-edged, and bound in boards, or stamped leather that had the consistency of boards, "here you are!"

"By Jove!" said Henry Liston, "this is a surprise!"

"Not much greater than our good pastor experienced," continued his friend. "You never saw such consternation in your life as was depicted on his face. And when he opened the interesting volume, and saw it all dog-eared and marked and underlined, I thought he'd get a fit. And he would, only that he fell in love with the ugly thing in an instant, and wanted to know would I sell it. I said 'No! I am not a bookseller; and besides, I could not live without Sa. He is meat, drink, food, clothing, and lodging to me. Take anything else you like, but don't take Sa.' All the time he was turning and fondling the book, just like a girl with her first doll, thumbing the leaves, running back to the index, studying the date, feeling the consistency of the leather, until at last I was beginning to relent. But I drew myself together, and was firm. Finally, he handed back the book with a sigh, and I thought his soul would go out in the effort. I took it from him affectionately, as one would take a lost treasure; but, do you know, Harry, I'm going to give it to him now."

"No?" said Henry Liston, incredulously.

"Yes, I am, and I'll tell you the reason presently. But I've never asked you to take something, as we say in these parts. I can't give you a decent dinner —"

Henry Liston protested.

"But I'll get you a substitute for one in five minutes. What would you think of a few chops and eggs and a cup of tea?"

"Oh, no, no," said the new curate, "you're upset; and I won't be long getting home."

But the good man persisted, and ordered the eatables. And meanwhile Henry Liston was taking stock of the disordered place.

"I guess," he said, when his friend came back, "I'll have a large order on the pastor for repairs."

"You will," said his friend, "and remember, the larger the better. The best way to deal with this man is to daze him, to mesmerize him by audacity. He has two pet objects of detestation—a stupid man, and a timid man. Now, whilst we are wait-

ing, let us see! Have you a bit of paper about you,—an envelope or something?"

"Here's the Bishop's letter, which I presented this morning!"

"The very thing," said his friend. "You see the Bishop is considerate. He always leaves a blank page for such things. Take thy pen, or pencil, and write down quickly, thou son of Mammon!"

"Where shall we begin?" said Henry.

"Here, of course. Write: Dining-room—to be newly papered in maroon; window-shutters, doors, and all woodwork to be painted in faint pink, panels in rose-color. Have you that down?"

"I have!" said Henry faintly.

"Very good. Now! Drawing-room—by the way, you may expect a little characteristic sarcasm there. 'Drawing-room,' he'll say, 'no! boudoir! that's a better word.' But you mustn't mind. Go on! Drawing-room—to be papered white, with chrysanthemum leaves in gray. All the woodwork to be painted white, panels in pale blue or green. All right?"

"All right!" said Henry.

"Two front bedrooms," continued his friend. "First to be papered in French gray, woodwork to be painted in same color, panels and architraves in lavender. He'll like that! Second room, to be papered in sage-green, all woodwork to be painted white, panels, sea-green. All down?"

"All down!" said Henry.

"Now, write: Back bedrooms, hall and staircase—*to be left to the option of pastor!*"

"Look here!" said Henry Liston, despairingly. "This would never do. He'd murder me!"

"Never fear!" said his friend. "That last hint will fetch him completely. 'Left to option of pastor!' By Jove! won't he stare? But, mark me, young man, 'tis your first and greatest victory. Come along now, and eat something. Oh, by the way, I was near forgetting. Write down: New range, and floors of stables to be tiled in small pattern, and chamfered, with channels, drains, etc. That's all, I think. But we may remember something else as we get along!"

When they parted, Henry said to the curate:

"You said you were going to give Sa to the pastor, and that you'd tell me the reason."

"Yes, I will," said his friend, laying his hand on Henry's arm, and speaking slowly and solemnly:

"I've been chaffing a good deal. We must, you know, to keep off the blues sometimes. But I am going to make a present of Sa to the pastor, because he is a great and good man—one of the greatest men I have seen as yet. Others, who find fault with him, are like choughs or sea-gulls, wheeling round a granite cliff. He is not only a great thinker, but a great man —"

"I'm better pleased than if I got a five-pound note to hear you say that," broke in Henry. "Do you know that is the opinion I always had of the pastor."

"And you were right," said his friend. "Now, for example, you have often heard how hard he is about money?"

"Yes! he certainly has that reputation," said Henry.

"And he has got that name," said the other, "from the very persons who received the greatest benefactions from him. For example, he is strict at the stations about the dues, and people who hear him thundering around, say he is avaricious. They don't know that he gives that Station-offering to every poor crofter and cottier in the bedroom or parlor before he calls the list. He has an awful name about marriages. Yes! he insists on being paid. But his own share goes back again into their pockets, if they are poor. And, mind you, he knows that he leaves people under false impressions about himself; but he doesn't care. The man is utterly indifferent to human opinion. He believes that all human judgments are infallibly wrong. But, when you get inside that awful manner of his and his insistence: 'It is the law!' you find a man whom you are forced to respect and even to love. That's why I am leaving him with regret and giving him this wretched thing."

"By Jove! you and I agree there," said Henry Liston enthusiastically. "Do you know that although I grew up in fear and trembling before him, somehow I felt I had a warm corner in my heart for him; and do you know, I think he has some interest in me."

"Well, all's for the best, I suppose," said his friend. "And this old place is not so bad as it seems. This is the worst of it. Around the corner here the cliffs run along a mile or two, and there are the prettiest little coves in the world. The people, too, are good. A little turbulent sometimes. The pastor has a row

on his hands just now about a school-assistant here. It is only a diversion. There'll be a lot of bad temper and bad language; but he'll come out all right in the end. These things break up the monotony of life. There are a good many Protestant families; but they are all friendly and nice. There's an old gypsy here behind on the cliffs, who's no great things. Doesn't go to church, Mass or meeting, and she'll some day assassinate the pastor for denouncing her off the altar. But all the rest is smooth and nice. Do you know, Henry, you're a lucky fellow. I'll come around to see you sometimes, and get a glimpse of the old place. Good-bye! If there are any old things here that would be useful to you, seize on them at once. There's a lot of turf, and wood from an old ship, and things of that kind. Good-bye!"

Henry Liston thought there were tears in that voice that mocked so freely.

CHAPTER III.

A Strange Accompaniment.

WHEN Dr. William Gray entered the house of old Betty Lane and began to ascend the crazy stairs, the first thing he heard was the voice of the old blind woman, challenging her granddaughter Nance:

"Is he come yet?" she shouted.

"Not yet!" said the girl. "He'll be here presently."

"What a long time he takes to dress himself," she said in the same high key. "The ould priests usedn't take all that time with theirselves."

"Whist, he's here now," whispered Nance.

"Tell him, he must hear my confession," said the old woman, "before he begins Mass. I mustn't appear before me Lord and Saviour with all these sins upon me sowl!"

The sight that met his eyes when he entered the little chamber was one that would touch a harder heart than his; and, as we have seen, there was by no means a hard heart beneath the black coat of Dr. William Gray.

The table, on which he was to celebrate Mass, was pulled over near the old woman's bed, and had its spotless cloths already arranged by the little acolyte. There were a few sprays of

flowers upon it, and the two candles allowed by the Rubrics. But the rest of the room was a blaze of light. In a glass case, to shield them from dust, were two gorgeous statues, shining in red and gold, and before these, six large candles were blazing. Here and there, in presence of little *eikons* or sacred pictures, other candles were alight, and fairy lamps of every color shone resplendent before every picture of Our Lady. There was a subtle perfume in the room from a few bunches of violets, which the piety of this poor girl had purchased from a neighboring gardener.

The old woman's confession having been heard, the priest proceeded to vest for Mass; and then commenced and continued the Holy Sacrifice to the strangest accompaniment that was ever heard. For Catholics, as a rule, attend the celebration of the Divine Mysteries in reverential silence, and no sound breaks the stillness except a sob or a cough; but this morning the prayers of the Church were almost stifled by the loud and fervent and emphatic prayers of the blind creature who lay there, her head on her pillow, and her sightless eyes straining after Heaven. Hers, too, was no beautiful face, transfigured by age into that strange pallor of loveliness, that seems to many more attractive than youth. It was a strongly-marked, rugged, wrinkled, and furrowed face that had been burnt by the suns, and whipped and battered by the storms of ninety years; and into which old Time had driven his chisel too freely. Nothing seemed to remain of her early strength, except her voice, which was coarse, resonant, and masculine.

"Where is he now" she shouted to her granddaughter, although the priest was not three feet away from her bed.

"He's at the *Glory in excelsis*," cried Nance.

"Glory be to You, my God, in the highest," shouted the old woman, whilst her sightless eyes seemed to kindle with the internal vision, "and pace on airth to min of good will. We praise Thee—we bless Thee—we adore Thee—we glorify Thee—we give Thee thanks because of Thy great glory. Lord God! Heavenly King! God, the Father Almighty! O Lord Jesus Christ, only-begotten Son! Lord God, Lamb of God, Son of the Father! Thou, who takest away the sins of the world, have mercy on us!"

Here she struck her breast so violently that the bed shook beneath her.

"Thou, who takest away the sins of the world, receive our prayer!"

Her voice dropped to a whisper, and she shook her head from side to side.

"Thou, who sittest at the right-hand of the Father, have mercy on us!"

She struck her breast fiercely again.

"For Thou alone art Holy!"

She shook her head from side to side.

"Thou alone art Lord!"

She shook her head again.

"Thou alone art Most High!"

She flung out her old wrinkled arms toward the ceiling of the room.

"Jaysus Christ! who with the Father, and the Holy Ghost, livest and reignest for ever and ever, Amen!"

The tears were running down her cheeks, and she wiped them aside with a handkerchief, and seemed to relapse into silence, turning over the beads in her hands.

Then, after a pause, she shouted:

"Nance?"

"Yes, ma'am!"

"Where is he now?"

"At the Offertory, ma'am!"

"We offer Thee, O Lord," she cried out, "this bread and wine, which is about to become the Body and Blood of Christ, that Thou mayst accept it a clane oblation for us, and for the whole wurruld. And I, Thy poor crachure, offer Thee my poor body, soon to be dust an' ashes in the grave, an' me poor sowl, which Thou wilt save from everlasting damnation, to do with wan an' the other whatever may be plazing to Thy most Holy Will!"

She relapsed into silence again. When the faint tinkling of the bell, however, warned that the Consecration of the Mass was at hand, she shouted louder than before:

"Nance?"

"Yes, ma'am!"

"Where is he now? Is that the bell for the rising of the Host?"

"It is!" said Nance.

"Thin, come here and lift me up," she cried. "How dare a

poor crachure, like me, to be lying on the flat of me back whin the great King of Kings, and Lord of Lords, is coming down widin a few feet of me?"

She was lifted up with some trouble, and she stared before her in a half-frightened manner, her ears bent down to catch the first sound of the Elevation bell. Then, when its faint tinkle struck her senses, and her fancy pictured the white Host raised above her head, she broke out into a rhapsody of praise; this time in the Gaelic language, which seems to have been formed to make prayer into poetry, and poetry into prayer. And every stanza of this sublime prayer, sung as it were in rhythmic assonance, concluded with that first verse of "The Lay of the Sacred Heart," probably the most beautiful sacred poem, after the Hebrew melodies, that was ever chanted by the human heart.

The Love of my heart is Thy Heart, O Saviour dear,
My treasure untold is to hold Thy Heart in my fond heart here.
For, ah! it is known that Thine Own overflows with true love for me:
Then within the love-locked door
Of my heart's inmost core
Let Thy Heart ever guarded be!

This rhythmical rapture went on up to the time of receiving Holy Communion. When she heard the bell ringing as the priest turned around with the Sacred Species in his hands, she almost lost herself in an agony of penitence and humility. Again and again she put up her withered left-hand, as if to ward off her God from coming nigh her, while she smote her breast, muttering with a tone of heart-breaking compunction:

"Lord, I am not worthy Thou shouldst enter under my roof; but say only the word, and my soul shall be healed."

At last, crying out "O Thierna! O Thierna! O Thierna!" she received the Holy Communion, and then sank back, silent and happy, on her pillows.

What the thoughts and emotions of the grave, stern theologian were, whilst the poor, illiterate woman poured out her soul in such accents of fear and love and holy hope, it might be difficult to conjecture, but the following Sunday at first Mass he seemed to have the scene described above in his mind, when he said, with more feeling than he ever manifested before:

"They are going, my dearly-beloved brethren, they are going —this mighty race of men and women, who lived by faith, and

their vision of eternity. Like some old weather-beaten oaks that have survived a hundred years of storms, or like those solitary cairns on your mountains that mark the graves of kings, a few remain, scattered, here and there, in lonely hamlet or village, to remind us, a puny race, of what our forefathers were. We have amongst us a good many pretty pieties; in fact we are bewildered by all these luxuries of devotion. But where—oh! where is the mighty faith, the deep heartfelt compunction, the passionate love, the divine tenderness of these old Irish saints? You have nice prayer-books now, in velvet and ivory bindings; but have you the melodious and poetic prayers of men and women who never learned to read a line? You have silver-mounted rosaries rolling through your kid-gloved fingers. Give me the old horn or ivory beads, strung upon a thread, and fondled by fingers roughened, hardened, and consecrated by honest toil. You bow down your hats and bonnets at the Elevation. I'd rather see one gray head bending in salutation to the King of Kings, and Lord of Lords. For, beneath those old silvered heads were brains that knew and penetrated, by divine Faith, into every mystery of our Holy Religion; and beneath these shawls, frayed and worn, beat hearts that were true to God, true to His Church, true to His priests and true to their country. Aye," he cried, as he remembered his own trials, past and present, amongst them, "you are not as your forefathers were! You are a superficial, cunning, selfish, and tricky race, and in your lust after gold, you are traitors to your fellowmen, and liars before God. You are no more like your forefathers than the cawing rook that steals and screams above the elm trees, is like the lordly eagle that scales the mountain-sides, and looks fearlessly into the eyes of the everlasting sun!"

They shrugged their shoulders, and put up their new French parasols, and smiled angrily, and shook their heads, and said:

"No wonder we hate him! He has never a good word to say to us!"

The first time Dr. William Gray said Mass in that humble home, the old woman insisted on two conditions being observed —he was to stay to breakfast, and to receive a half-sovereign, nothing less, from the granddaughter. When she tried to force money on him, he blazed out into a sudden fury:

"How dare you?" he cried, "how dare you offer me money?

You, a poor girl, slaving and toiling from morning to night for a pittance—you, who stay up to one o'clock in the morning to earn two-pence for a shirt, and a half-penny for a collar, to offer me—gold—yes, gold! Now, mark, I like to come here. It does me good! But, if you ever dare to offer money again, I shall quit this house for ever!"

Frightened and abashed, the girl began to cry.

"My grandmother will kill me," she said, "if she hears I didn't give it to you!"

"Well, then, give it to me," he said.

He took the coin and handed it back.

"Now you can say with truth you gave it to me. You're not bound to say that I returned it. And now, I'll stay for breakfast to make friends again with you; but this must be the first and last time."

She had a breakfast fit for a king—roast chickens, ham, cold tongue, toast, cakes, tea. She had invited a few of the neighbors to "discoorse the priest;" but they fought shy of the honor. They probably thought they would have better appetites at home.

This morning, old Betty Lane put the usual questions to her granddaughter, which were answered with equivocations.

"Is the priest gone yet?"

"No!" he said. "I'm here. I want to ask you a few questions."

"Yerra! is it me?" she said.

"Yes!" he said. "I want your advice."

"Advice?" she cried in her harsh, strident voice, "Yerra, what adwice could a poor angashore like me be giving to the minister of the Lord God?"

"Never mind!" he said. "But just listen, and hear what I have to say."

"Go on!" she said in her usual abrupt manner.

"I had a sister, Helena," he said, "much younger than myself. She went to America, many years ago."

"Yerra, what took her to America?" shouted the old woman. "Sure, ye wor always a dacent family, and well off!"

"It was I that sent her!" he replied. "I found some fault with her—it wasn't much; just as a flighty, but innocent young girl would commit, and I judged her harshly!"

"Ah, yes!" interrupted the old woman, "your tongue is worse

than yer heart. And you're hasty. That's what sets the people agin you so much."

"Well," he continued, "she died lately in America; and she left it in her will that I should take charge of her child—a girl!"

"Begor, that was quare," said the old woman, "but I suppose she had a tie in you still; and she thought you would make up for your thratement of herself."

"Probably," he replied. "But now, I want to know what am I to do? It is one of those cases where two heads are better than one!"

"Yes," she said, "when wan is lighter than the other. But what did you do?"

"I wrote straightaway to the priest who had written to me, to say that a priest's house was no place to bring up a young girl in. Let her go to some convent, or orphanage, and I would pay for her."

"Well, an' then?" she said.

"Well, you see," said the stern man, with a break in his voice, which she did not fail to notice, "the image of my poor sister will come up before me—her face the day I last saw her in my mother's house, because I refused to say good-bye in my own; her sickness in America in a public hospital, her wasting away in the fever of consumption, her looking with her dying eyes across the water to me to protect her child, her last words —"

Here the strong man broke down, and could not go further. The old woman, in her deafness, was aware of it all.

"Praise be to You, the Father of all," she said, "an' they say this man has a hard heart!"

Presently, he pulled himself together and proceeded:

"On the other hand, you know, Betty, that I am a solitary man, accustomed to be alone, hating the face of visitors; and I see what an upset it will be to me if I bring a young girl with all her little wants and troubles into my house. And then I have trouble enough with cross and venemous parishioners without bringing on fresh anxieties. And," he added, as a final stroke, "I am not young now!"

There was silence in the room for fully five minutes before the old woman spoke. She was rolling her beads between her fingers, and looking out into the darkness that surrounded her, trying to pierce through those white barriers that stopped the light of

Heaven from penetrating through the little narrow tunnels of her eyes. Then she spoke:

"You said you wrote to that priest?"

"Yes!" he replied. "On the spur of the moment I wrote, and refused to accept the responsibility of caring for that child."

"And you wor right," she said, emphatically. "Haven't you your own childre' to mind, the people that God gave you? Aren't you their father, and aren't they your childre'? Av coorse, they are bad and good, cross and quiet, idle and lazy and industhrous; but they are yours, yours; an' you can't throw 'em over for the sthranger."

"Just my own view," he said, rising up to depart, and wondering at the spiritual and supernatural view which this poor, illiterate woman took of a matter that had only presented itself to him in a material light.

"Av coorse, they say," she continued, "that blood is thicker than wather, but there's another sayin', 'A priesht once is a priesht forever;' and don't you ever forget it."

"Good-bye!" he said, grasping her bony fingers in his strong palm.

"Good-bye and good luck!" she cried. "An' thry an' keep your face always turned to the Lord. Don't mind anny wan else!"

Doneraile, Ireland. P. A. SHEEHAN.

[TO BE CONTINUED.]

THE PREVAILING PRIEST FAMINE IN THE UNITED STATES.

A BISHOP is quoted as saying recently that "the Church in the United States could put to work fifteen hundred priests to-morrow if she had them." This statement has gone the round of the papers; and if there can be even a shadow of truth in it, it indicates an alarming state of affairs and it portends much injury to existing Church activities and blights many of the hopes of progress in the immediate future.

We are accustomed to listen to oft-repeated declarations of the hope of wonderful Church progress during the coming decade of years, and there are many grounds on which these declarations may be based. Even the most dull-eyed can see

that everywhere throughout the country there is an unwonted stirring of missionary activities. Converts are coming into the Church in extraordinary numbers. The streams of immigration that have been flowing toward these shores for many generations are growing in volume and are bearing during the last decade of years even a higher percentage of Catholics. There is apparent in all parts of the Church a more vigorous activity. Parishes are being divided and new ones flourish in a few years even beyond the proportions of the parent parish. School activities are intensified and are reaching out for higher efficiency. On all sides there are many evidences that the huge organization of the Church is stirring with unwonted activity.

On the heels of this awakening comes the statement of one who should know, that there is a prevailing priest famine. The bishops cannot meet the demands that are made on them for skilled laborers in the vineyard. The year's crop is hanging on the vines and there are not workmen enough to gather it. Nor are there any even standing in the marketplace idle. Everyone who is available is at work; and the cry is for more priests and there is none to be found. The condition we find ourselves in is very much akin to the prevailing labor famine in the agricultural districts, with bumper crops withering in the field and no farm laborers to gather them in.

It is an interesting line of research to discover how far the real condition of affairs in the Church in this country bears out the bishop's statement of the actual demand for "fifteen hundred priests." In the beginning one is very much inclined to treat the statement as one of the many exaggerations that one meets with in current literature, and in his own mind at least to say that it is not possible that at the very time when Providence is preparing a glorious future for the Church, its realizations should miscarry because a sufficient supply of priests is not available for the work. The making of a priest is conditioned to a large extent on the vocation he has from on high. It seems capricious in the divine plan to give with one hand a bountiful harvest and to nullify its useful-

ness by withholding on the other hand the laborers to gather it. Still a closer consideration of conditions makes the fact of the dearth of priests painfully apparent. Let us lay bare some of these conditions.

It has fallen to my lot to be obliged to present to the President some suitable candidates for the extra chaplaincies in the Army that he assigned to the Catholic Church. He is persuaded of the efficiency of the Catholic priest among the enlisted men in the Army and the Navy, and when the new Coast Artillery Bill made a number of new vacancies, he gave five to the Catholic Church. A circular letter was sent to all the bishops asking them to designate some suitable priests for the Army chaplaincies. The replies threw a flood of light on the existing state of affairs. Says one: "I should be most happy, but I have actual need of twenty priests for diocesan work." Says another: "I could put forty priests to work immediately, if I had them." A third writes: "I have lost many priests by death in the past year and am now short. Why not appeal to the New England dioceses?" The New England dioceses replied in a similar way to the appeal, though the evil does not appear to be so acute there as it is in other parts. Even in the older dioceses, where there has been a perfected organization for many decades; where the parish school is well established, and Sisters and Brothers have been doing their good work for some generations of scholars, and where the growth is not so vigorous and consequently the demand for priests not so urgent, yet even in these well-established places the same complaint prevails—not enough priests to fill existing vacancies. "We need 15 priests for diocesan work, and cannot spare any for the Army," writes an archbishop. There are ninety dioceses in the country, and an average need of fifteen priests in each diocese will easily make up the fifteen hundred that are demanded by the necessities of the entire country. Still other experiences along the same lines may serve to persuade one that the bishop who made the first statement about the fifteen hundred was not far astray.

There was a demand for the American priests to go to

the Phillipines to take the place of the Spanish friars who were withdrawn. The bishops made a quest everywhere, in the religious orders as well as among the diocesan priests, for some Americans to replace the Spaniards. A few were found in Philadelphia to accompany Bishop Dougherty, and with these the list begins and ends. Recently the appeal was made to the English Josephites and to the German Redemptorists, and they sent a contingent to do the work that should have been done by Americans and would have been done if there were any priests to spare.

The utmost effort has been made by the hierarchy to avail themselves of the lecture courses at the Catholic University. There is an array of talent in the professorial chairs at that institution that in other circumstances would command a host of students. If the lectures that are given at the University were given at the large centres throngs would attend of their own accord; but at the University only a small group surround the professors' chairs. The reason is that, no matter how anxious the bishops are to have their young priests take these higher courses, they cannot spare them from the parish work. We have the spectacle of a splendidly equipped teaching body with only a comparatively small student body. If the Catholic University as it is here and now organized were picked up and set down in Belgium, there would be probably five hundred students availing themselves of the opportunity to the fifty that could attend in Washington.

Since the inception of the Non-Catholic Mission Movement the chief problem has been to supply the equipped Missionary. There has not been found any one to antagonize the underlying principles of the movement: that the non-Catholics ought to have Catholic truth presented to him. Nor has there been any one found to dispute the fact that converts may be had for the making. Nor has there been found any one to say that the movement is not timely; but the bishops do say that, "We are eager to institute diocesan Mission bands, but we have no priests. We want to send some one to the Mission House, but even before a class of

young priests are ordained their services are pre-empted in parish work." So thousands of non-Catholics must go without a Missionary. Thousands of converts must be stalled on their way to the Church because there is none to remove their prejudices or to instruct them in Catholic doctrine. So too with every other aggressive work in the Church. It is to our shame that there are no American priests in the foreign field. Every other nationality is represented; but the American is conspicuous by his absence. The American priest, owing to the preëminence of America in the councils of the nations, would succeed where a Frenchman or a Spaniard would fail. Yet none can be spared. American Protestantism is in evidence all through the East, so much so that the Oriental is persuaded that America is Protestant and that a Catholic American would be an anomaly. In the Canal Zone there are 25,000 Catholics sending a Macedonian cry to the bishops in the United States to provide priests to minister to their spiritual wants, but there is none to send. Thousands of Catholics in government service are compelled to forgo the comforts of their religion and many of them run the risk of even dying without the rites of the Church.

In view of these many facts the prevailing priest famine looms up as an awful reality and is big with calamitous consequences if some effective measures are not immediately adopted to counteract it.

On the other hand if there were a surplus of priests, what wonders could not be wrought at this present juncture in the United States? The halls of the Catholic University would be filled with eager young priests hungering for the higher culture that is needed to cope with the University learning of the day. The general standards of education in all our institutions of learning would be forced up, and the Catholic College could easily compete with the secular in attractiveness of curriculum. There would not be any need then to coerce the Catholic youth into Catholic high schools. The thousands of the natives in the Phillipines who have been placed as the wards of the American hierarchy would receive

the spiritual assistance they need. In every diocese there could be set aside a band of Missionaries to preach the Gospel to the non-Catholics so that there would not be any corner of this country where the non-Catholic would not have the truths of the Catholic Church presented to him; and instead of 25,000 converts each year we might easily make the number ten-fold. The 8000 young Catholic men who are now attending the secular universities of the country could have adequate care, and they are to be the leaders in the next generation. Moreover, that University apostolate under the guidance of superior priests could be made the occasion of leavening the higher philosophical courses with Catholic thought. If at every seat of learning there were priests who could adequately represent the higher studies from a Catholic point of view, it would not take long for the truth of the Catholic doctrine to prevail. Moreover, in the missions among the heathens, American priests would vie with the French in pushing out the frontier posts of the Gospel. But there is a blight on all these necessary works because of the prevailing priest famine.

What are the principal causes of this dearth of priests? Some may be told; others may not, because probably they would reflect too much on those to whom is entrusted the care of the Churches. Among the foremost of these causes is the wonderful growth of the Church. This growth comes from the increased number of immigrants, the natural increase of the many millions who are now within the Church, and finally the yearly increase by accessions through conversions. Probably a million souls are added to the Church every year from these sources; and to care for this added million, a thousand new priests must be provided every year.

Another reason for this priest famine is, let us be candid, because there are not sufficient efforts made to cultivate vocations. Most Catholics think that vocations will grow of themselves. Their idea of a vocation is, that it is a sort of an aerolite that descends from the Heavens, a divine franchise given to select souls. If one is so fortunate as to have it, it

will assert itself, and in spite of difficulties or obstacles it will attain realization. On account of this idea mothers ordinarily will not urge their boys to study for the priesthood, lest perchance they may interfere with God's designs. Religious in the parish school will leave the question of vocation to settle itself. Priests may afford the boys opportunity of an education; but if for some minor cause the boy drops out before his course is finished, they attribute his failure to go through to "a lack of vocation," when nine times out of ten the real cause is lack of stamina or of ambition to succeed. In the preparatory colleges there is very often a positive effort made to discourage boys, on the plea that it is necessary to "weed out." Instead of cherishing the holy desire in the boy's heart to devote his life to God, the Director seeks the chance to dismiss the lad if he be caught in the violation of a school regulation. The result of such a régime is that, if a boy does go through to the Seminary, it is in spite of a strong opposition. Often the high-spirited boys are the ones to be broken, while dull mediocrity plods along and very often gets through.

There are few vocations from families of wealth and culture. The opportunities of the commercial life lure the boys away. They are brought up in luxury, and they have no heart for the sacrifices of a priest's life. Moreover, the strong old faith that esteems a vocation in a family as a divine blessing, and is infinitely grateful for such a family grace, seems no longer to exist in the heart of the mothers of wealth. Time was when every family paid its tribute of a boy and girl to the inner courts of the Lord. Kings and queens were glad to step down from their thrones and follow the steps of the Crucified One. We nowadays often hear from mothers the complaint that "priests are such ordinary men; they have no culture." Such mothers ordinarily stand in the way of their own children going to the priesthood.

Then finally the main cause of the "priest famine" is the established canonical status of the priests in this country. About the only title that a priest is ordained under in the

United States is the *titulus missionis*. This title includes with it the obligation of support by a bishop. The diocese is a family and every priest in the diocesan family must get a living from the diocesan work. A bishop therefore is very careful not to ordain any priests for whom there are no vacancies, with the result that there is no open door to the sanctuary. The pathway thereto is bestrewn with many obstacles, and one's entrance is conditioned on the opportunities inside. In Europe there are many other titles of ordination, as for example that of patrimony. For this title all that is required are 250 francs a year. Of course it is very difficult for a priest to subsist on $50 in this country, but there are many other opportunities of revenue. The fixed salary in many dioceses in the South is only $200.

A broad-minded outlook over the work of the Church leads an observing bishop to fill up the ranks of the clergy. He sees the opportunities that are before the Church and he banks on the future. A goodly supply of priests in this country will create work. Ordinarily priests in this country are not inclined to sit down in idleness. They are sure to find avenues of usefulness; especially is this so if they are allowed a little personal initiative. The system that bids a young priest do just what he is told and no more is not the best system to develop one's energies: sometimes indeed it results in paralyzing the talents as well as the ambitions of a zealous young priest. It is rarely heard of that a priest is overworked, but it is true that many a one does not fulfill the promises of a young life, and the principal reason is idleness. An old Jesuit Father recently said that in his opinion idleness works more injury than anything else.

There is undoubtedly a great work before the Church in this country, and a large supply of priests alone can compass it! To dominate America means the conquest of the English-speaking races. To make the United States dominantly Catholic means that the broad name of Catholicity will be written over the Western Hemisphere. The possibility of this taking place at a time when the Church is losing her grip

on some of the countries of the old world seems to be a part of that law of compensation that has blessed the progress of the Church through history. In the sixteenth century, when the northern races revolted against her authority their defection was more than counterbalanced by the marvelous conquests made by the missionaries in the newly-discovered countries of the New World. In the twentieth century, when some races are falling away, it may be rightly presumed that the historical compensations are to be made by a conversion of a large part of the American people to the Catholic Church. Already with the little effort that has been made, 25,000 are annually brought into the Church. What would happen if the working force of the Church were multiplied ten-fold? This great providential work seems about to be frustrated by an avoidable cause, that is the scarcity of priests.

P. A. DOYLE, C.S.P.

Washington, D. C.

SOME CURIOUS EPITAPHS.

IT was not until after the Reformation that, in England, epitaphs assumed a florid style, and became prostituted to the base purposes of adulation. Devotional feeling in many of them, after this period, appears to be quite extinct, their only object seeming to be to convey to their readers a high sense of the personal dignity and importance of the deceased, to commemorate the benefactions he had made, or to acquaint the world with the number of his progeny. One of the earliest examples of this change of style was the epitaph in the parish church of Flamborough, Yorkshire, on Sir Marmaduke Constable, who died in 1520. Another example is the epitaph inscribed on the tomb of Sir Thomas More (who died in 1535—fifteen years after) in the parish church at Chelsea.

Before approaching the subject of the humorous in epitaphs, a reference should be made to the strange sentiments expressed by "deceaseds" in their *last wish*. At the begin-

ning of the last year, and just before his death, Sir James Colquhoun expressed a strong desire to be buried in evening dress. This recalls curious last wishes of other testators. Mr. George Herring directed that his remains should rest beneath a sun-dial at the Haven of Rest, Maidenhead. Queen Victoria planned the entire obsequies for her own funeral, even choosing the music to be played, and the anthems to be sung. About eighteen months since a young lady who resided at Reigate was, on the eve of her wedding, buried in her bridal dress; the friends who were to have been her bridesmaids attended the funeral in their bridesmaids' dresses, and carried (in place of wreaths) the wedding bouquets. At the funeral of Major General Algernon Stewart at Hascombe, Surrey, about two years ago, the coffin was drawn to the grave by the deceased's charger. The mourners walked and the bearers wore old-fashioned smocks, each with its collar adorned with a text, and appeared at the church the following Sunday in this singular mourning garment.

If there is but a step between the sublime and the ridiculous, as little distance divides the truly pathetic from the irresistibly comic. Some time ago a clergyman and the sexton met at the little cemetery of Congleton, Cheshire, to await the arrival of a funeral cortege. They waited long past the appointed hour, but no one arrived. At last the sexton went to the gates of the cemetery. There he discovered a small boy with a perambulator, which was covered over with brown paper. "Stand aside, sonny, there is a funeral to come," said the sexton kindly. "Please, sir, I'm the funeral!" answered the lad. The man removed the paper covering from the perambulator and found a tiny coffin containing the bodies of two babies. The coffin and the interment fees had been paid by a relieving officer; the child's parents were unable to attend and so the little fellow with the perambulator had come alone to see the last sad rites administered to his baby sisters and simply to declare himself the funeral.

Up to about eight years ago, it seems that the bicycle had only figured once on a sculptured memorial of the dead, and to

a young Rio widow belongs the credit of having originated the idea in this instance. She was introduced to her late husband whilst out wheeling, and, therefore, when death put an end to her conjugal felicity, she thought it suitable to introduce the bicycle on her husband's memorial. She accordingly desired the sculptor to depict her first meeting with her husband, bicycles and all, and herself in "rational" dress in alto relievo on the marble gravestone. The effect is said not to be exactly artistic or edifying.

Epitaphs may conveniently be divided into various classes, just according to the purposes they seem to have been intended to fulfil or the precepts which they enjoin. Hence many are directed against the evils of over-indulgence in diet; very many are based upon the vocation which the deceased followed; some emphasize the doctrines of immortality and resurrection; others are admonitory or even condemnatory; quite a large number are satirical; others assume a punning phase; a few are unique; and many point a moral. The following are but a very small selection from the great mass of each of the above classes.[1]

AGAINST THE EVILS OF OVER-INDULGENCE OF THE PALATE AGAINST GLUTTONY.

At length, my friends, the feast of life is o'er;
I've eat sufficient, and I'll drink no more;
My night is come; I've spent a jovial day;
'Tis time to part, but oh! what is to pay?

In the parish church at Wolverhampton, we find the following epitaph, dated 1690:

Here lies the bones
Of Joseph Jones,
Who eat whilst he was able;

[1] The grave reader need not be scandalized by the frivolous tone which evidently characterizes some of the specimens of tombstone-inscriptions here given. They are for the most part typical of an age and a people in which humor largely prevailed over the sense of reverence and the fear of death.

But once o'er-fed,
He dropt down dead,
And fell beneath the table.
When from the tomb,
To meet his doom,
He rises amidst sinners:
Since he must dwell
In Heav'n or Hell,
Take him—which gives best dinners!

Another epitaph against gluttony is the following:

Here lies Johnny Cole,
Who died, on my soul,
After eating a plentiful dinner;
While chewing his crust,
He was turned into dust,
With his crimes undigested—poor sinner!

The following is to a member of Oriel College, Oxford:

Randolph Peter
Of Oriel, the Eater.
Whoe'er you are, tread softly, I entreat you,
For if he chance to wake, be sure he'll eat you!

AGAINST DRUNKENNESS.

The following, on John Adams, of Southwell, a carrier, who died of drunkenness, was written by Lord Byron in September, 1807.

John Adams lies here, of the parish of Southwell,
A carrier who carried his can to his mouth well;
He carried so much, and he carried so fast,
He could carry no more—so was carried at last;
For the liquor he drank, being too much for one,
He could not carry off—so he's now carri-on!

In the churchyard of St. Michael's, Crooked Lane, London, on one Robert Preston (who was drawer at the Boar's Head Tavern, in Great East-Cheap) who died 16 March, 1730:

Bacchus, to give the toping world surprise,
Produc'd one sober son, and here he lies;
Tho' nursed among full hogsheads, he defy'd
The charms of wine, and every vice beside.
O reader! if to justice thou art inclined,
Keep honest Preston daily in thy mind;

He drew good wine, took care to fill his pots;
Had sundry virtues that outweighed his faults;
You that on Bacchus have the like dependence,
Pray copy Bob in measure and attendance.

In the churchyard of Winchester Cathedral, to Thomas Fletcher, a grenadier in the North Hants Militia, who died in 1764:

Here lies in peace a Hampshire grenadier,
Who caught his death by drinking cold small-beer.
Soldiers, be wise from his untimely fall,
And, when you're hot, drink strong or not at all.

Restored by the Garrison in 1781:

An honest soldier never is forgot,
Whether he die by musket or by pot.

Based on the Vocation of the Deceased.

We give now some epitaphs that are based on the vocation of the deceased. To a mariner in the churchyard of Great Neston, Cheshire:

Though Boreas' blasts and Neptune's waves
Have tost me to and fro,
In spite of both, by God's decree,
I'm harbored here below.
Here at anchor do I lie,
With many of our fleet,
In hopes for to set sail again,
Our Saviour Christ to meet.

To a pie-woman, named Nell Batchelor, at Oxford, who died 1767:

Here deep in the dust
The mouldy old crust
Of Nell Batchelor lately was shoven;
Who was skilled in the arts
Of pies, puddings, and tarts,
And knew every use of the oven.
When she'd lived long enough
She made her last puff—
A puff by her husband much praised.
Now here she doth lie
And makes a dirt pie,
In hope that her crust will be raised.

Written by Captain Morris on Edward Heardson, who was for thirty years cook to the Beef-Steak Society:

His last steak done; his fire raked out and dead,
Dished for the worms himself, lies honest Ned:
We, then, whose breasts bore all his fleshly toils,
Took all his bastings and shared all his broils;
Now, in our turn, a mouthful carve and trim,
And dress at Phoebus' fire, one scrap for him:—
His heart, which well might grace the noblest grave,
Was grateful, patient, modest, just, and brave;
And ne'er did Earth's wide maw a morsel gain
Of kindlier juices or more tender grain;
His tongue, where duteous friendship humbly dwelt,
Charmed all who heard the faithful zeal he felt;
Still to whatever end his chops he moved,
'Twas all well seasoned, relished, and approved:
This room his heaven!—When threatening Fate drew nigh
The closing shade that dimmed his lingering eye,
His last fond hopes, betrayed by many a tear,
Were—that life's last spark might glimmer here;
And the last words that choked his parting sigh—
"Oh! at your feet, dear masters, let me die!"

At Berkeley, Gloucestershire, dated 1665, and to a watchmaker:

Here lyeth Thomas Pierce, whom no man taught,
Yet he in Iron, Brasse, and Silver wrought.
He Jacks, and Clocks, and Watches, with art, made;
And mended, too, when others' work did fade.
Of Berkeley five times Mayor, this artist was,
And yet this Mayor, this Artist, was but grass.
When his own watch was down on the last day,
He that had made watches, had not made a key
To wind it up, but useless it must lie,
Until he rise again, no more to die.

To an honest lawyer, dated 1660:

Alexander Rolle.

Under this marble lyes a treasure
Wch Earth hath lost and Heaven gained,
Wherein we mortals took just pleasure
Whilst his blest soul on Earth remained.
A Lawyer yt desired to see
His clients' right more than his fee.

At Llanfilantwthyl to an organ-blower:

Under this stone lies Meredith Morgan,
Who blew the bellows of our church organ;
Tobacco he hated, to smoke most unwilling,
Yet never so pleased as when pipes he was filling;
No reflection on him for rude speech could be cast,
Though he gave our old organ many a blast.
No puffer was he,
Tho' a capital blower;
He could fill Double G,
And now lies a note lower.

At Crayford, Kent, to a parish clerk:

To the memory of Peter Izod, who was thirty-five years parish clerk of this parish, and always proved himself a pious and mirthful man.

The life of this clerk was just threescore and ten,
During half of which time he had sung out "Amen!"
He married when young like other young men;
His wife died one day, so he chanted "Amen!"
A second he took, she departed—what then?
He married, and buried a third with "Amen!"
On the horn he could blow as well as most men,
But his horn was exalted in blowing "Amen!"
He lost all his wind after threescore and ten,
And here with three wives he waits till again
The trumpet shall rouse him to sing out "Amen!"

To a linendraper:

Cottons, and Cambrics, all adieu:
And Muslins too, farewell!
Plain, striped, and figured, old and new,
Three quarters, yard, or ell.
By nail and yard I've measured ye,
As customers inclined.
The churchyard now has measured me
And nails my coffin bind.

To a brewer:

A well-known brewer lies here,
His ails are over, he is on his bier.

To an angler:

Waiting for a rise!

To a cricketer:

Out!

CONDEMNATORY OR ADMONITORY.

By Leonidas of Tarentum on Hipponax, a satirist:

Pass gently by this tomb—lest, while he dozes,
Ye wake the hornet that beneath reposes;
Whose sting, that would not his own parents spare,
Who will may risk—and touch it those who dare!
Take heed then—for his words, like fiery darts,
Have even in Hell the power to pierce our hearts.

A sanitary admonition on a tombstone at Lambourne in Berks:

In the morning I went forth well;
Brought home my death, took by a smell.
Therefore in health always prepare
To meet our Lord and Saviour there.

An admonition against incendiarism, also at Lambourne:

Here lies the body of John Carter of this parish, laborer, who, in defiance of the laws of God and man, wilfully and maliciously set fire to two places in the town of Lambourne, on the ninth day of November, 1832, and was executed at Reading in the thirtieth year of his age, and sixth day of March, 1833. Having desired that his body might be interred here as a warning to his companions and others, who may hereafter read this memorial of his untimely end.

Condemnatory epitaph on John Coombes. It was from this man and his brother (William Coombes) that Shakespeare bought some land in 1602:

Ten in the hundred lies here ingraved:
'Tis a hundred to ten his soul is not saved:
If any man ask, "Who lies in this tomb?"
"Oh! ho!" quoth the devil, "'tis my John o' Coombe!"

Condemnatory epitaph on Thomas Coombe, a nephew of the above John Coombe. It was a Thomas Coombe that Shakespeare left, by will, his sword:

Thin in beard and thick in purse,
Never man beloved worse;
He went to the grave with many a curse:
The devil and he had both one nurse.

The *Daily Mail* (2 May, 1898) quoted a peculiar inscription which had recently been chiseled on a family monument in

the cemetery at Wheeling, West Virginia. The man who ordered the stone gave a promissory note in payment and died insolvent before the latter matured. To obtain satisfaction the tombstone-maker added:

This aint paid for!

He was subsequently prosecuted as a criminal by the surviving members of the family.

The above instance recalls the epitaph on one Owen More:

Owen More is gone away
Owing more than he can pay!

SATIRICAL EPITAPHS.

Against social distinctions in the Church, at Ashburton, on Elizabeth Ireland, and dated 1779:

Here I lie at the chancel door,
Here I lie because I'm poor.
The farther in, the more you pay;
Here lie I, as warm as they.

Against an inordinate pride of pedigree, on Matthew Prior, *ob.* 1721:

Nobles and heralds, by your leave,
Here lies what once was Matthew Prior,
The son of Adam and of Eve:
Can Stuart or Nassau claim higher?

On the ubiquity of the name Jones. At Trysull there is in the church-yard an amusing epitaph to a certain family yclept Jones, which ends thus:

Reader, if then their merits you would find,
Go ask their numerous offsprings left behind.

Against talkativeness. On a talkative old maid and dated 1750:

Beneath this silent stone is laid
A noisy antiquated maid,
Who from her cradle talked till death,
And ne'er before was out of breath.

Another of the same kind:

Here lies, returned to clay,
Miss Arabella Young;
Who, on the first of May,
Began to hold her tongue.

MATRIMONIAL.

A farmer, whose initials only are given, and who appears to have been the author of his own epitaph, has this ironic memorial:

Here rests in God F. K. He lived twenty-six years as a man and thirty-seven years as husband.

This wail of a desolate husband caps the climax:

Tears cannot bring thee back to life, therefore I weep.

To Bridget Applewhite at Bramfield and dated 1737:

Between the remains of her brother Edward
And of her husband Arthur,
Here lies the body of Bridget Applewhite
Once Bridget Nelson.
After the fatigues of a married life,
Borne by her with incredible patience,
For four years and three-quarters, bating three weeks,
And after the enjoyment of the glorious freedom
Of an easy and unblemished widowhood
For four years and upwards,
She resolved to run the risk of a second marriage-bed,
But death forbade the banns;
And having met with an apoplectic dart
(The same instrument with which he had formerly
Dispatched her mother),
That touch't the most vital part of her brain,
She must have fallen directly to the ground
(As one thunder-strook)
If she had not been catch'd and supported by her intended husband.
Of which invisible bruise,
After a struggle above sixty hours,
With that grand enemy to life,
(But the certain and merciful friend to helpless old age),
In terrible convulsions, plaintive groans,
Or stupifying sleep,
Without recovery of her speech or senses,
She died on the twelfth day of September in the year of our Lord 1737,
And of her own age forty-four.

On scolding wives:

Here lies my wife; here let her lie:
She's now at rest—and so am I!

Another:

Here lies my wife, and heaven knows
Not less for mine than her repose.

Another, at Old Gray Friars, Edinburgh:

Here snug in grave my wife doth lie:
Now she's at rest and so am I.

Another:

Here rests my spouse; no pair through life
So equal lived as we did;
Alike we shared perpetual strife,
Nor knew I rest till she did.

By Burns, on a hen-pecked country squire:

As father Adam first was fooled,
A case that's still too common,
Here lies a man a woman ruled,
The devil ruled the woman!

In Essex:

Here lies the man Richard,
And Mary his wife;
Their surname was Pritchard,
They lived without strife;
And the reason was plain—
They abounded in riches,
They had no care or pain,
And his wife wore the breeches!

LAUDATORY OF GOOD WIVES.

To Elizabeth Ainsdale, *ob.* 1700, at West Kirby, Cheshire:

Here lieth one deprived of her life,
Who was a virtuous and careful wife;
Of pious life and conversation,
Always mindful of her soul's salvation.

To Annie Guile, wife of the actor and playwright, Samuel William Ryley, at Parkgate, Cheshire:

Had her worth been made known,
The extent of this stone
  Might be filled, for her virtues were many;
Then in reverence profound
Pay respect to the ground,
  For this is the grave of my Nannie.

PUNNING EPITAPHS.

On Dr. Fuller:

Here lies Fuller's earth.

On Ann Mann:

She lived an old maid and died an old Mann.

At Norwich:

Here lies Matthew Mud.
  Death did him no hurt.
When alive he was Mud;
  And now dead, he is dirt.

On a Mr. Stone:

Jerusalem's curse is not fulfilled in me,
For here a stone upon a Stone you see.

On Mr. Merideth, a former organist at St. Mary Winton College, Oxford:

Here lies one blown out of breath,
Who lived a merry life, and died a Merideth.

On the Rev. Mr. Chest, Vicar of Chepstow, written by his son-in-law, Mr. Downton:

Here lies at rest, I do protest,
  One Chest within another;
The chest of wood was very good—
  Who says so of the other?

On one Hatt:

By Death's impartial scythe was mown
Poor Hatt—he lies beneath this stone;
On him misfortune oft did frown,
Yet Hatt ne'er wanted for a crown;
When many years of constant wear
Had made his beaver somewhat bare,
Death saw, and pitying his mishap,
Has given him here a good long nap.

At St. Bennet, Paul's Wharf:

Here lies one More and no more than he;
One More and no More! How can that be?
Why one More and no More may well lie alone,
But here lies one More and that's more than one.

On Edmund Burke:

Here lies our good Edmund, whose genius was such
We scarcely can praise it or blame it too much;
Who, born for the universe, narrowed his mind,
And to party gave up what was meant for mankind.
Though fraught with all learning, yet straining his throat
To persuade Tommy Townsend to lend him a vote;
Who, too deep for his hearers, still went on refining,
And thought of convincing while they thought of dining.
Though equal to all things, for all things unfit;
Too nice for a statesman, too proud for a wit:
For a patriot too cool; for a drudge disobedient,
And too fond of the right to pursue the expedient.
In short, 'twas his Fate, unemployed, or in place, Sir,
To eat mutton cold, and cut blocks with a razor.

Unique Epitaphs.

Some epitaphs are extravagantly contradictory. The three following are authentic and good examples.

At Nettlebed, Oxfordshire:

Here lies father and mother and sister and I,
We all died within the short space of one short year.
They be all buried at Wimble except I,
And I be buried here.

In Llanmynech Churchyard, Montgomeryshire:

Here lies John Thomas
And his three children dear;
Two buried at Oswestry,
And one here.

At St. Andrew's, Plymouth:

Here lies the body of James Vernon, Esq., only surviving son of Admiral Vernon: died 23 July, 1753.

At Peshawur, India:

Sacred to the memory of the Rev. ———, missionary, who was murdered by his chokidar. Well done, thou good and faithful servant.

There is in Amsterdam a white marble tombstone with only this inscription, *Effen uyt*, which means "exactly." The deceased (a man tolerably rich and a lover of the good things of this life) conceived the idea that he would live only a certain time, so he made a careful calculation of his fortune, which he apportioned so exactly as to last just the period to which he guessed his life would extend. Strangely enough, his calculations came correct to the very day, for he died punctually at the time he had previously reckoned. He had so far exhausted his estate that, after his debts had been discharged, a solitary pair of slippers represented the entire property he left. His relations buried him and a representation of the slippers was carved on the tomb.

At Aberdeen to a simpleton named Jamie Fleeman is inscribed this unique epitaph:

Dinna bury me like a beast!

When this poor "natural"—whose witty saws were long remembered in Aberdeen—was dying, one of the group about him said:

"I wonder if he has any sense of another world."

"Oh, no," answered some one, "he is a fool; what can he know of such things?"

Jamie, overhearing this conversation, opened his eyes and, looking the rude speaker full in the face, said:

"I never heard that God seeks what He did not give, but I am a Christian and dinna bury me like a beast!" Then he died. On the small granite stone that marks his resting-place his last prayer is chiseled: "Dinna bury me like a beast!"

Parable Epitaphs.

Some epitaphs are parables. Not a few liken life to an inn. In the churchyard at Micklehurst:

> Life is an inn, where all men bait,
> The waiter Time, the landlord Fate;
> Death is the score, by all men due:
> I've paid my shot—and so must you.

At Melton Mowbray:

> This world's an inn, and I her guest:
> I've eat and drunk and took my rest
> With her awhile, and now I pay
> Her lavish bill and go away.

At Langton, Cumberland, and Stratton, Cornwall:

> Life's an inn; think, man, this truth upon.
> Some only breakfast and are quickly gone;
> Others to dinner stay, and are full fed;
> The oldest man but sups, and goes to bed.
> Large is his score who tarries through the day;
> Who goes the soonest has the least to pay.

At Barnwell, on an innkeeper, and very similar to the above:

> Man's life is like a winter's day,
> Some only breakfast and away;
> Others to dinner stay and are full fed,
> The oldest man but sups and goes to bed;
> Large is his debt who lingers out the day;
> Who goes the soonest has the least to pay.
> Death is the waiter, some few run on tick,
> And some, alas! must pay the bill to Nick!
> Tho' I owed much, I hope long trust is given,
> And truly mean to pay all debts in heaven.

The grave is occasionally likened to a house or cottage.

There is at Folkstone an instance, to one Rebecca Roger, who died in 1688:

> A house she hath, it's made of such good fashion
> The tenant ne'er shall pay for reparation,
> Nor will her landlord ever raise the rent,
> Or turn her out of doors for non-payment;
> From chimney-money, too, this call is free,
> To such a house who would not tenant be?

Chimney-money (or smoke-money), referred to in the above epitaph, was a tax levied by Charles II in 1662 on every fireplace or hearth in England. It was also known as the hearth-tax and by it Charles II raised about £200,000 per annum. This tax was abolished by William and Mary after the Revolution in 1689. It was again imposed and subsequently abolished. Even so late as 1857 smoke-money was collected at Battle in Sussex, each householder paying one penny to the lord of the manor. A similar impost was levied upon the inhabitants of the New Forest, Hampshire, for the privilege of cutting peat and turf for fuel. Anciently every man in England who occupied a house with a chimney paid to the cathedral of the diocese in which he resided Whitsun-farthings (or smoke-farthings) in Whitsun week. There is a church at Northampton upon which is an inscription recording that the expense of repairing it was defrayed by a grant of chimney-money for seven years during the reign of Charles II.

Emphasizing the Doctrine of Immortality and the Resurrection.

Both the diction and the sentiments of many of the epitaphs in this class are very beautiful.

At Bidston, Cheshire, to Miss Henrietta M. C. Cust, the daughter of Lady Cust, who herself carved the ornamental wooden cross to the memory of her daughter:

> So we, the blossoms of a day,
> As the field-flowers fade away;
> To mortal gaze we seem to die,

But like the wingéd butterfly
We quit our earthly chrysalis,
And, clad in plumy robes of bliss,
Ascend forever to the realms above,
Free by the Cross of Christ's atoning love.

How different are the sentiments expressed in the lines, cut some seven years ago, over the grave of one of our most famous men of science:

And if there be no meeting past the grave,
If all is darkness, silence—yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still "giveth His beloved sleep,"
And if an endless sleep He will—so best.

In Latin at Edinburgh on George Heriot, *ob.* 1610:

Passenger, who art wise, hence know whence thou art, what thou art, and what thou art to be.

Life, gate of Death; Death, gate of Life, to me;
Sole death of Death gives Life eternally.
Therefore, whoever breath draws from the air,
While live thou may'st thyself for Death prepare.

At Kilravock:

Here lies a Rose, a budding rose,
Blasted before its bloom;
Whose innocence did sweets disclose
Beyond that flower's perfume.
To those who for her loss are grieved
This consolation's given,
She's from a world of woe relieved,
And blooms a Rose in heaven.

At Wisbeach:

Beneath, a sleeping infant lies,
To Earth whose body lent,
More glorious shall hereafter rise,
But not more innocent.
When the Archangel's trump shall blow,
And souls to bodies join,
Millions will wish their lives below
Had been as short as thine. —*Samuel Wesley.*

At Islington, *ob.* 1819:

Ann Stead.

This lovely bud, so young, so fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

The association of sympathy and tenderness in connexion with the deceased has, as might naturally be expected, manifested itself in a particular manner in the epitaphs on children and infants. Many effusions of much merit have appeared in the seventeenth and succeeding centuries, of which the above three have been cited as fair specimens.

An epitaph couched in legal phraseology is to be found at Tedston-de-la-Mere, to one Frances Bateman, *ob.* 1678:

Heaven took her soule; the Earth her corpse did seize,
Yet not "in fee"; she only holds by "lease",
With this proviso—when the Judge shall call
Earth shall give up her share, and Heaven take all.

Moral Epitaphs.

If, indeed, it is not the main aim, it is at least one of the first purposes of an epitaph to point a moral. No wonder, then, that not a few of them fulfil this office. Some are veritable sermons in stones.

In the village of Authieu, near Rouen:

Look, man, before thee, how thy death hasteth;
Look, man, behind thee, how thy life wasteth;
Look on thy right-side, how Death thee desireth;
Look on thy left-side, how sin thee beguileth;
Look, man, above thee, joys that ever will last;
Look, man, beneath thee, the pains without rest.

At St. Luke's Chapel, Norwich, Thomas Bozoun, the Prior, was buried in 1480. The following inscription is on the upper part of the arch of his monument:

Man, woman, or child, that here pass by,
Remember Death, learn well to die;
These pictures see, these figures view;
The skulls below the truth tell you.

The above refers to three skulls which are represented—one

with teeth to signify Youth; the second with only two teeth in the lower jaw remaining, to denote Middle Age; and the third skull, in which they are entirely absent, to depict Old Age.

At North Wrotham on the Rev. Samuel Wotton, D. D., who died in 1680 aged eighty years:

> He learned to live while he had breath,
> And so he lives even after death.

On the Rev. Dr. Trapp, who died in 1747, and written by himself:

> Death! Judgment! Heaven! and Hell!
> Think, Christians, think!
> You stand on vast Eternity's dread brink.
> Faith and Repentance, Piety and Prayer:
> Despise this world, the next be all your care.
> Thus while my tomb the solemn silence breaks,
> And to the eye this cold dumb marble speaks,
> Tho' dead, I preach. If e'er with ill-success,
> Living, I strove th' important truths to press,
> Your precious, your immortal souls to save,
> Hear me, at least, O hear me from the grave.

In Peterborough Cathedral on Bishop Madan, who died 1813, aged eighty-five years:

> In sacred sleep the pious Bishop lies.
> Say not in death—a good man never dies.

Written by Matthew Prior, *ob.* 1721, for his own tombstone:

> To me 'twas given to die; to thee 'tis given
> To live: alas! one moment sets us even.
> Mark how impartial is the will of heaven!

In Westminster Abbey on John Gay, *ob.* 1732, written by himself:

> Life is a jest, and all things show it;
> I thought so once, but now I know it.

At West Woodhay on Sir Benjamin Rudyard, who died in 1658:

> Fond world, leave off this foolish trick,
> Of making epitaphs on the dead:
> Rather go write them on the quick,
> Whose souls in earthly flesh lie buried.

London, England. JOHN R. FRYAR.

Analecta.

CONSTITUTIO APOSTOLICA DE ROMANA CURIA.

LEX PROPRIA SACRAE ROMANAE ROTAE ET SIGNATURAE APOSTOLICAE.

TITULUS II.

SIGNATURA APOSTOLICA.

CAP. I.—*De constitutione et competentia Signaturae Apostolicae.*

CAN. 35.

§ 1. Supremum Apostolicae Signaturae tribunal constat sex S. R. E. Cardinalibus, a Summo Pontifice electis, quorum unus, ab eodem Pontifice designatus, Praefecti munere fungetur.

§ 2. Eique dabitur a Romano Pontifice adiutor, seu a Secretis, qui iuxta regulas eiusdem Signaturae proprias, sub ductu Cardinalis Praefecti, omnia praestabit quae ad propositae causae instructionem eiusque expeditionem necessaria sunt.

CAN. 36.

§ 1. Praeter Secretarium erit etiam in Apostolica Signatura unus saltem notarius conficiendis actibus, conservando archivio, et adiuvando Secretario in iis quae ab eo ipsi committuntur: habebitur quoque custos conclavium eiusdem Signaturae: prior sacerdos, alter laicus.

§ 2. Erunt etiam aliquot Consultores, a Summo Pontifice eligendi, quibus poterit examen alicuius quaestionis pro voto ferendo committi.

§ 3. Quae ad nominationem, iusiurandum, obligationem secreti ac disciplinam pertinent, et pro administris, Sacrae Rotae constituta sunt, serventur quoque, cum proportione, pro Apostolicae Signaturae administris.

CAN. 37.

Supremum Apostolicae Signaturae tribunal videt tamquam sibi propria ac praecipua,

1.° de exceptione suspicionis contra aliquem Auditorem, ob quam ipse recusetur;

2.° de violatione secreti, ac de damnis ab Auditoribus illatis, eo quod actum nullum vel iniustum in iudicando posuerint, iuxta can. 9;

3.° de querela nullitatis contra sententiam rotalem;

4.° de expostulatione pro restitutione in integrum adversus rotalem sententiam quae in rem iudicatam transierit.

CAP. II—*De modo iudicandi Apostolicae Signaturae.*

CAN. 38.

Ad postulandam restitutionem in integrum et ad introducendum iudicium nullitatis contra sententiam rotalem dantur tres menses utiles a reperto documento aut a cognita causa, ob quam ad haec remedia recursus fieri potest.

CAN. 39.

§ 1. Expostulatio ad Signaturam pro restitutione in integrum non suspendit rei iudicatae executionem.

§ 2. Nihilominus ad instantiam partis recurrentis Signatura potest, incidentali sententia, inhibitionem executionis iubere,

aut obligare partem victricem ad congruam cautionem praestandam pro restitutione in integrum.

CAN. 40.

§ 1. Libellus, quo causa introducitur, exhibendus est Secretario Signaturae Apostolicae.

§ 2. Cardinalis autem Praefectus, una cum Secretario, accepta instantia, examinare debet, utrum fundamentum aliquod boni iuris habeat: quod si desit, instantiam ipsam quamprimum reiicere; sin vero habeatur, tenetur admittere.

CAN. 41.

§ 1. In causa criminali, de qua sub num. 2 canonis 37, regulae processuales serventur, quae pro causis criminalibus a iure canonico statuuntur.

§ 2. In aliis iudiciis, de quibus in num. 1, 3 et 4, can. 37, Signatura procedere potest sola rei veritate inspecta, citata tamen semper parte adversa, vel conventa, vel cuius intersit, et praefixo partibus congruo peremptorio termino ad iura sua deducenda.

§ 3. Et in primo ex memorati iudicii casibus Apostolica Signatura inappellabili sententia definit utrum, an non, sit locus recusationi Auditoris. Quo facto, iudicium ad Sacram Rotam remittit, ut iuxta suas regulas ordinarias procedat, admisso in suo turno, vel non, Auditore contra quem exceptio sublevata fuit, iuxta Signaturae sententiam.

In tertio casu de hoc tantum iudicat, sitne nulla rotalis sententia, et sitne locus eius circumscriptioni.

In quarto casu Apostolica Signatura, inappellabili sententia definit utrum, necne, locus sit restitutioni in integrum. Qua concessa, rem remittit ad Sacram Rotam, ut videntibus omnibus, de merito iudicet.

CAN. 42.

Cardinalis Praefectus, itemque Signaturae tribunal, si expedire reputent, convocare possunt Promotorem iustitiae et Defensorem vinculi penes Sacram Rotam, et ab eis votum exigere, vel etiam petere ut de actibus rotalibus, quae impugnantur, rationes explicent.

CAN. 43.

In reliquis, quae necessaria sunt ad iudicii expeditionem, et non sunt in praecedentibus canonibus cauta, servari in primis debent, congrua congruis referendo, regulae pro Sacra Rota statutae, et deinde normae iuris communis.

TITULUS III.

DE ADVOCATIS PENES SACRAM ROTAM ET APOSTOLICAM SIGNATURAM.

CAN. 44.

§ 1. Advocati proprii ac nativi Sacrae Rotae et Signaturae Apostolicae sunt Advocati consistoriales.

§ 2. Admittuntur tamen et alii sive sacerdotes sive laici, qui laurea doctorali saltem in canonico iure instructi, post triennale tyrocinium vel qua adiutores penes aliquem ex Auditoribus, vel penes aliquem ex advocatis rotalibus, facto experimento coram Rotali Collegio, ab eodem idonei reperti sint, diploma advocatorum acceperint, a Sacrae Rotae Decano et ab uno ex notariis subsignatum, ac iusiurandum coram Rotali Collegio dederint de munere ex conscientia implendo.

CAN. 45.

§ 1. Advocati in causis coram Sacra Rota et Signatura Apostolica agendis tenentur servare tum communes leges canonicas tum regulas horum tribunalium proprias; et in scripturis pro defensione exarandis lingua latina uti debent.

§ 2. Tenentur insuper de mandato Decani Sacrae Rotae aut Cardinalis Praefecti Signaturae Apostolicae gratuitum patrocinium aut gratuitam adsistentiam praebere iis, quibus Sacra Rota aut Signatura Apostolica hoc beneficium concesserit.

§ 3. Nefas eisdem est emere litem, aut de extraordinario emolumento vel immodica rei litigiosae parte sibi vindicanda pacisci. Quae si fecerint, praeter nullitatem pactionis, a Sacra Rota congrua poena multari possunt, iuxta sequentem canonem.

CAN. 46.

Collegium advocatorum consistorialium fungetur munere collegii disciplinae pro continendis in officio advocatis: qui, ex voto eiusdem Collegii, a Sacra Rota reprehensionis nota inuri, poena pecuniaria multari, suspendi, vel etiam ex albo advocatorum expungi poterunt.

APPENDIX.

DE TAXATIONE EXPENSARUM IUDICIALIUM.

CAP. I.—*De proventibus quae ad aerarium Sanctae Sedis spectant.*

1. Acta quaelibet iudicialia in causis tum contentiosis tum criminalibus exarari debent in foliis sigillum Sedis Apostolicae referentibus, excepta prima instantia, et exceptis quoque foliis typis edendis, de quibus in can. 25 et 26. Folia quatuor paginis constant et paginae triginta lineis.

Pretium uniuscuiusque folii coram Sacra Rota adhibendi est, lib. 1; coram Signatura Apostolica, lib. 2.

2. In eodem folio cumulari nequeunt acta diversa, quamvis ad eamdem causam spectantia.

3. Quoties documenta in protocollo Sacrae Rotae exhibentur sive plura sint, sive pauciora, singulis vicibus pendenda est lib. 1.

4. Pro actu quo declaratur concordare exemplar alicuius documenti cum autographo, ad singula folia, lib. 0.50.

5. Pro peritiis, si requirantur, et pro examine testium, si habendum sit, a requirente peritiam vel probationem per testes deponenda est penes officialem rotalem, pecuniae custodem, summa ab Adiutore Praesidis tribunalis taxanda, quae ab eo censeatur sufficiens ad expensas peritiae vel examinis testium solvendas.

6. In taxanda hac summa Adiutor aestimare debet, iuxta civilem Urbis usum, quid requiratur ad retribuendam peritorum operam, si de ipsa agatur, vel ad indemnitatem testibus praestandam, tum ob itineris expensas, tum ob cessatum lucrum ex interruptione laboris, si de examine testium res sit.

Praeterea tribunalis iura iuxta communes normas ei prae oculis habenda sunt.

7. Ad occurrendum expensis iudicialibus universe sumptis deponenda est in arca nummaria Sacrae Rotae pro prudenti Ponentis arbitrio pecuniae summa a 100 ad 500 libellas.

8. Proventus universi huc usque recensiti ad aerarium Sanctae Sedis spectant, et ad illud singulis mensibus transmitti debent iuxta regulam pro aliis Sanctae Sedis officiis assignatam.

CAP. II.—*De proventibus qui cedunt in retributionem operis a singulis praestitae.*

1. Pro versione alicuius actus a lingua non in usu penes Romanam Curiam in aliam usu receptam, retributio pro singulis foliis, lib. 1.50.

2. Pro examinanda versione, et pro declaratione facienda a perito de eius fidelitate, ad singula folia, lib. 0.50.

3. Pro simplici transcriptione, ad singulas paginas, lib. 0.25.

4. Pro extrahendis ex archivio documentis vel fasciculo (*posizione*) alicuius causae, tabularius ministerium suum gratuito debet praestare, si agatur de re ultimis decem annis acta; si de antiquiori, ius habet ad lib. 5.

CAP. III.—*De advocatorum et procuratorum proventibus.*

1. Pro qualibet instantia exarata, lib. 5.

2. Pro concordatione dubiorum, ad singula dubia, lib. 5.

3. Pro interventu in examine testium in qualibet sessione, lib. 5.

4. Pro adsistentia examini, vel iuramento parti delato, lib. 5.

5. Pro congressibus cum cliente et cum aliis personis ad effectum causae, iuxta numerum et simul sumptis, a lib. 10 ad 100.

6. Pro accessibus ad tribunal, a lib. 5 ad 50.

7. Pro disputatione coram tribunali ad normam can. 30, a lib. 10 ad 25.

8. Pro examine omnium documentorum, a lib. 50 ad 100.

9. Pro eorum ordinatione et summarii compositione, a lib. 50 ad 100.

10. Pro exaranda defensione, a lib. 200 ad 1000.

11. Pro responsione, a lib. 100 ad 200.

12. Pro simplici adsistentia ad normam can. 18, a lib. 100 ad 200.

13. Harum omnium taxarum motio, seu *liquatio,* facienda est ad tramitem communis iuris a Praeside tribunalis.

CAP. IV.—*De exemptione a iudicialibus expensis et gratuito patrocinio.*

1. Pauperibus ius est exemptionis ab expensis iudicialibus, et gratuiti patrocinii, iuxta praescripta superius can. 45, § 2.

2. Qui pauperes absolute dici non possunt, sed ob arctam suam conditionem ordinariis expensis ferendis pares non sunt, ad earum reductionem ius habent.

3. Qui exemptionem ab expensis vel earum reductionem assequi velit, eam postulare debet, dato supplici libello Praesidi turni vel Auditorum coetus, qui causam iudicandam habet, adductisque documentis quibus conditionem suam comprobet. Praeterea, nisi agatur de iudicio a SSmo commisso, demonstrare debet se non futilem neque temerariam causam agere.

4. Praeses turni postulationem ne admittat, nisi auditis, praeter partem postulantem, parte adversa promotore iustitiae ac decano advocatorum consistorialium, requisitisque, si opus sit, notitiis etiam secretis super statu oeconomico postulantis.

5. Contra decretum Praesidis negantis exemptionem ab expensis vel earum reductionem, potest, intra utile tempus decem dierum, expostulatio fieri pro recognitione iudicii ad turnum, vel Auditorum coetum, cui causa iudicanda est.

6. Qui exemptionem ab expensis et gratuitum patrocinium concedit, simul debet unum ex advocatis designare, qui pauperis patrocinium vel adsistentiam suscipiat ad normam can. 45, § 2.

7. Si vero decreta tantum fuerit expensarum reductio, qui huiusmodi decretum tulit, debet simul normas saltem generales statuere intra quas reductio sit circumscribenda.

CAP. V.—*De expensis in iudiciis coram Signatura Apostolica.*

Eadem Regula, congrua congruis referendo, servetur, ac pro iudiciis coram S. Rota.

Datam Romae, die 29 Iunii 1908.

De mandato speciali SSmi D. N. Pii Papae X.

R. Card. MERRY DEL VAL.

ORDO SERVANDUS IN SACRIS CONGREGATIONIBUS, TRIBUNALIBUS, OFFICIIS ROMANAE CURIAE.

NORMAE COMMUNES.

CAP. I.—DE ORDINE AC DIRECTIONE GENERATIM.

1. In omnibus superius memoratis S. Sedis Officiis (*dicasteri*) duplex erit Administrorum coetus, Maiorum et Minorum.

2. In singulis moderatio proxima *Secretariae,* Protocolli, Tabularii, ad Praelatum pertinet qui alter est a Cardinali Praeside. A Praelato tamen erunt ad Cardinalem deferendae maioris momenti res, quibus peculiari aliquo modo sit consulendum.

In S. Rotae tribunali *secretaria,* protocollum, tabularium obnoxia sunt Auditori Decano, eoque impedito, Auditori qui primam sedem post decanum obtinet: hi tamen, ubi agatur de extraordinario aliquo consilio capiendo, rem deferent ad Collegium Auditorum universum.

3. Excepta S. Rota, cui propriis erit agendum normis, in ceteris Officiis omnibus, administri maiores, praeside Cardinali suo, Congressum constituunt.

4. Ad Congressum spectat minora negotia expendere atque expedire; de ceteris disponere et ordinare ut agantur in pleno sui cuiusque officii conventu.

5. Singula Officia sibi librum habebunt "*Rerum Notabilium*", in quo rite indicentur nominationes, initique muneris dies Patrum Cardinalium, Consultorum, maioris et minoris ordinis Administrorum; datum iusiurandum, cessatio ab officio, et si qua forte pontificia rescripta immutationem aliquam circa cuiusque Officii competentias induxerint.

CAP. II.—DE PROVISIONE OFFICIORUM.

1. Maiores Administri cuiusque Sacrae Congregationis, Tribunalis, Officii, a Summo Pontifice libere eligentur.

2. Minoribus eligendis administris titulorum doctrinaeque certamen proponetur.

Gratiosae suffragationes non admittuntur, earumque, si intercedant, ratio habebitur nulla.

3. Certamen indicetur intra mensem a vacuo officio, acceptis ante mandatis a Summo Pontifice. Assignabitur vero spatium utile unius mensis ad exhibendam petitionem ac titulos necessarios.

4. Periculum de doctrina erit scripto faciendum certo die, quo propositae ex tempore quaestiones evolventur circa disciplinas ad petitum officium pertinentes. De proposita materia candidati in communi aula conscribent, designatis horis, advigilante Consultore aut aliquo ex minoribus eiusdem Officii administris, quem Praelatus moderator adlegerit.

5. Scripta, numeris distincta, non expresso candidati nomine, duo Consultores ordine excutient, a Congressu eligendi, et, si agatur de S. Rota, a Decano. Horum nomina Censorum occulta manebunt; iidemque quamprimum suum expriment scripto iudicium super exarata a candidatis, declarantes, quaenam ex iis, sive doctrinae laude, sive dicendi forma probentur; quaenam idonea tantum, quaenam improbanda censeantur.

6. Si Consultorum iudicia de idoneitate scripti secum pugnent, candidatus non idoneus habebitur deficientis causa doctrinae. Verum facultas erit Congressui, et apud S. Rotam Decano, in ea iudiciorum discrepantia, exquirendi, si necessarium aut aequum duxerint, Consultoris tertii suffragium, ad quem proinde remittentur priorum duorum iudicia, ut ipse proferat de summa lite sententiam.

7. Ut quis possit ad eligendorum scrutinium admitti, requiritur tamquam necessaria conditio ut probatus discesserit experimento doctrinae.

8. Scrutinium fiet a Congressu, et apud S. Rotam a Collegio

Auditorum. Idem erit duplex, et in utroque suffragia erunt secreta.

In primo, suffragia ferentur de singulis candidatis, ut decernatur, quinam aetate, moribus, indole censeantur idonei. Qui paria suffragia retulerint iudicandi sunt non idonei.

In altero suffragia ferentur de singulis in primo scrutinio approbatis, ut decernatur quinam virtute, meritis, scientia, habilitate sit praeferendus. Paribus inter duos pluresve candidatos suffragiis, Cardinalis, qui Congressui praeerit, et apud S. Rotam Decanus, paritatem diriment.

9. De scrutinii exitu ad Summum Pontificem integre referetur, ut, Eo probante, ad candidati nominationem deveniri possit.

10. Rationes et modi, quibus lata sint suffragia, sunt prorsus reticendi.

11. Litteras nominationis ad maiores Administros mittet Cardinalis a Secretis Status; ad minores mittent, in S. Rota Decanus, subscripto nomine alicuius Notarii; in ceteris Officiis suus cuiusque praeses Cardinalis, contra posita subscriptione more rescriptorum.

12. Deservientium nominatio, apud S. Rotam spectat ad Collegium Auditorium; apud Officia reliqua ad suum cuiusque Praesidem Cardinalem, proponentibus maioribus Administris.

13. In uno eodemque viro cumulare munia non licet; ideoque qui ad novum adspiret munus, ad id semel assumptus, pristino cessit.

14. Ad unum idemque Officium prohibetur aditus duobus consanguineis in primo et secundo gradu, et affinibus in primo.

15. Minoribus administris, ubi inter ipsos vacaverit locus, ius est adscensus titulo ministerii provectioris; non ita ceteris.

Cap. III.

Cuiusvis ordinis Administri, ante quam adsciscantur, iusiurandum dabunt, coram suo Praelato, "de officio fideliter implendo, de non recipiendis muneribus etiam sponte oblatis, et de secreto servando," secundum formulam heic adiectam, servata lege iis Officiis quibus peculiare et gravius iusiurandum imponitur, ut communi formae particularem addant.

IVRISIVRANDI FORMA.

In nomine Domini.

Ego N. N. spondeo, voveo ac iuro, fidelem et obedientem me semper futurum B. Petro et Domino Nostro Papae eiusque legitimis Successoribus; ministeria mihi commissa in hac S. Congregatione (Tribunali, aut Officio) sedulo ac diligenter impleturum; munera mihi in remunerationem, etiam sub specie doni oblata, non recepturum; et secretum officii religiose servaturum in iis omnibus, quae sacri Canones aut Superiores secreta servari iusserint, itemque, quoties ab Ordinariis id postulatum fuerit, et quando ex revelatione alicuius actus praeiudicum partibus aut Ecclesiae obvenire potest. Sic me Deus adiuvet, et haec Sancta Dei Evangelia, quae meis manibus tango.

CAP. IV.—DE HORIS AC DISCIPLINA OFFICIORUM.

1. Spatium temporis officio assignatum est matutinum, ab hora nona cum dimidio usque ad meridiem cum semihora, singulis diebus non feriatis. Per has horas administri omnes tenentur in officio esse, non remorari, nec ab ipso ante constitutum tempus discedere, incolumi eorum privilegio, quibus officii sui lex concesserit ut commissum opus possint exequi domi.

2. Est tamen Moderatoribus facultas concedendi singulis Administris diem unum vel duos vacationis in mense, modo talis concessio cum Officii necessitatibus componi queat. Eadem conditione quotannis aut unoquoque biennio dies aliquot, non ultra hebdomadam, singulis concedere debebunt, ut piis exercitationibus vacent.

3. Morbo aut alia causa impediti quominus Officium adeant, rem Praelato significent.

4. Exceptis maioribus Administris, itemque scriba Protocolli, Diribitore atque aliis, qui sui muneris gratia debent se adeuntes excipere, ceteris non licet per horas officii visitantem quemquam admittere.

5. In sua quisque munia religiose et quam optime explenda incumbet; nec fas erit cuiquam alienam occupare provinciam, aut in sui locum substituere quempiam, aut ipse alium sufficere.

6. Verum si Praelatus id committat, quilibet Administer se promptum exhibebit ad subrogandos collegas, atque ad alia non communia pensa quae forte sint expedienda.

7. Erit curae omnibus, maxime iis qui praesunt, ne diu negotia iaceant. Danda igitur opera ut necessaria studia, ut actorum perscriptio, ut expeditio negotiorum ea sollicitudine procedant, quae naturae rerum tractandarum et normis Officii respondeant.

8. Quoties igitur designatae horae muneri explendo satis non sint, administri reliquum operis aut domi conficient, aut morabuntur in officio diutius, aut revertentur post meridiem, prout visum fuerit moderatori opportunius.

9. Quod si productus hic labor fere quotidianus evadat, moderatorum erit eum ex aequo remunerari.

10. Iidem Administrorum nomina, qui doctrina, diligentia, rerum agendarum peritia, vitaeque honestate praecellant, Summo Pontifici significanda curabunt.

11. Administro nemini licet *Agentis,* Procuratoris, Advocati partes assumere, neque in suo, neque in alieno Officio.

Unum eximitur procuratoris vel advocati munus in Sanctorum causis, quo munere fungi poterunt Administri minores ad SS. Rituum Congregationem non pertinentes.

12. Si quis Administer negligentia culpâve suo officio defuerit, erit admonendus, aut aliqua poena multandus, aut loco movendus ad tempus, aut etiam omnino dimittendus, pro admissi gravitate aut recidendi frequentia.

13. Si autem a sacerdotis aut christiani viri aut civis officiis ita declinaverit, ut in ius rapi debuerit, aut publicae existimationis iacturam fecerit, suo loco movebitur ad tempus, aut omnino dimittetur.

14. Aere alieno ita gravari ut aditus fiat sequestris iudicialibus, esse causa potest quamobrem quis ad certum tempus exuatur munere, aut etiam abdicare cogatur.

15. Publica inquisitione instituta de crimine adversus aliquem administrum, qui Officio praeest, officii ipsius honori tutando, simulque non gravando reo, providebit. Ad eum finem curare poterit ut accusatus ab officio recedat, et partem stipendii retinere in remunerationem suffecti in eius locum.

16. Remotio ad tempus, expulsio aut officii amissio, multae poenaeque ceterae contra administrum decernentur, nullo provocationis iure relicto, apud S. Rotam a Collegio Auditorum; in aliis vero Officiis a Cardinali Praeside, suffragante Congressu; et in utroque casu audita parte per scriptum.

De temporaria remotione aut dimissione referendum est ad SSmum Dominum, ut has poenas ratas habeat.

Cap. V.—De feriis.

1. Singulis diebus festis cum praecepto Officia vacabunt.

His adduntur:

Anniversarius dies creationis et coronationis Summi Pontificis.

Item obitus Decessoris.

Stati dies Consistoriis habendis sive publicis sive semipublicis.

Feria secunda et tertia Quinquagesimae, et quarta Cinerum.

Postremi dies quatuor maioris hebdomadae, et Feria secunda et tertia Paschatis.

Pervigilium Pentecostes et succedentes huic Festo dies, Feria secunda ac tertia.

Pervigilium Deiparae in caelum receptae.

Secundus dies mensis Novembris, in commemoratione Fidelium defunctorum.

Pervigilium Nativitatis Domini et consequentes tres dies.

Ultimus anni dies.

2. Feriatis diebus, Moderatores Officii curare poterunt ut aliquis ex administris Officium frequentet, expediturus negotia si quae forte occurrerint. Huic autem administro licebit vacationis dies alios petere.

3. A die decimo mensis Septembris ad trigesimum primum Octobris decurrent Feriae autumnales.

Hoc spatio temporis Officium nullum erit intermissum; sed in unoquoque tot aderunt tum maioris tum minoris ordinis administri, quot satis esse existimentur urgentioribus expediendis negotiis ordinariae administrationis; maiorum enim tracta-

tiones, ac de gravioribus et implicatioribus rebus deliberationes in mensem Novembrem differentur. Quod si urgens rei gravitas postulet ut cito occurratur, intra merae necessitatis fines providebitur.

4. Qui feriarum tempore in officio versari debebunt, iis conceduntur vacationis dies quinque et quadraginta, sive intermissi, sive continui pro lubitu petentium, alio anni tempore ab iisdem eligendo, habita tamen ratione necessitatum Officii, atque approbante Moderatore.

Cap. VI.—De stipendiis.

1. De medio sublatis emolumentis quae *incerta* vocari solent, administri omnes certo stipendio, eoque menstruo et ad honestam substentationem sufficienti, fruentur ex aerario Sanctae Sedis. Stipendii ratio pro variis administris proponetur in apposita tabula; incipietque vim habere pro iis qui in officia adsciscentur post praesentem ordinationem, ac pro veteribus administris qui ad officia diversi gradus et conditionis advocentur.

2. Emolumentorum, seu *incertorum*, genus unicum derivari poterit minoribus administris ex opere in extrahendis ab archivio documentis impenso, ac transcriptione documentorum et processuum, si non ex officio fiant, sed instantibus partibus quarum intersit; dummodo tamen his rebus non detur opera horis officio destinatis, et praescripta serventur *Appendicis Legis propriae S. Rotae* c. 2 de exigenda compensatione.

3. Qui in praesens cuiusvis gradus ac naturae officio funguntur, sua stipendia retinebunt tum ordinaria tum extraordinaria, quae tamen stabilitatis rationem habeant (*incerta certa*), et ad officium ipsum referantur; non quae speciem remunerationis praeseferant ob collocatam peculiarem operam aut extraordinarios ob titulos.

Eadem stipendia non aliunde solventur in posterum nisi ab aerario Sanctae Sedis.

4. Ut autem recti iustique servetur lex, intra mensem ab edita praesenti ordinatione, singuli qui variis Officiis praesunt ad Cardinalem *Secretarium Status* administrorum omnium de-

ferent nomina, adiecto suo cuiusque stipendio, ad normam superiori numero descriptam.

Iidem Praesules, intra memoratum tempus, recensebunt onera sive perpetua sive temporaria, quibus Officia sua gravantur, et impensas Officii ordinarias.

5. Gradus et stipendia ad normam n. 3 sarta tectaque manebunt Administris eorum etiam Officiorum, quae ob novam Romanae Curiae ordinationem aut prorsus desierint, aut sint natura penitus immutata.

Huiusmodi autem administri a Sanctae Sedis nutu pendebunt, et ubi eorum postuletur opera, ad eam praestandam debebunt sese promptos ac paratos exhibere.

6. Salvis iuribus a praesentibus administris acquisitis in quibusdam Officiis ad emeritum percipiendum, ceteris omnibus in posterum, qui sive aetatis ingravescentis, sive diutini morbi causa, sustinendis rite muneribus impares fiant, Apostolica Sedes, quantum poterit, ex aequo providebit, curando ut sufficiantur ab aliis, et cavendo ne ipsis necessaria desint ad honestam sustentationem.

Cap. VII.—De advocatis.

1. Firmo illorum iure qui modo legitimi habentur advocati, in posterum, ad ineundum hoc munus servandae erunt normae tit. III *legis propriae S. Rotae* constitutae.

2. Exinde leges disciplinae vigebunt in memorato titulo contentae, quibus aeque omnes erunt obnoxii.

3. Qui vero cupiat advocati munus exercere apud S. Rituum Congregationem in Sanctorum causis, is legitimum sibi titulum comparet Advocati rotalis, ceterisque satisfaciat consuetudinis formis, quae ab eo Sacro Consilio praescripta sunt.

Cap. VIII.—De ministris expeditionum.

1. Privilegium *exclusivae,* quo Apostolici Ministri expeditionum in Datariae Officio fruuntur, ubi primum habere vim coeperit Constitutio *Sapienti consilio,* cessabit.

2. Est autem Sanctae Sedis propositum de ministrorum expeditionum, qui modo sunt, conditione ac statu cognoscere, ut in peculiaribus casibus ea possit inire consilia, quae magis aequa et opportuna iudicaverit.

CAP. IX.—DE PROCURATORIBUS SEU AGENTIBUS.

SECTIO I.—*De procuratoribus particularibus et privatis.*

1. Qui ad Sanctam Sedem recurrens sui particularis ac privati negotii causa uti opera velit procuratoris, potest ad id munus deputare quemlibet suae fiduciae virum, dummodo catholicum, integra fama, et ad officium, in quo agenda sit res, minime pertinentem. Praeterea oportet eumdem legitimo mandato munire, quod in Actis, ad ipsius Officii cautionem, servabitur; aut sin minus apud Moderatores eiusdem in tuto ponere delecti viri honestatem et requisitas conditiones.

2. Si exhibitum virum Moderatores iudicaverint admitti non posse, certiorem facient mandantem, ut aliter consulat.

SECTIO II.—*De procuratoribus publicis ac legitimis.*

3. Ad procuratoris munus legitime et constanter obeundum pro Episcopo eiusque dioecesi, oportet inscriptum habere nomen in Procuratorum albo, quod patebit in Officio a Secretis Sacrae Congregationis Consistorialis.

4. Salvis iuribus acquisitis ab exercentibus hodie munus *Agentium* seu ministrorum expeditionis, qui, ubi postulaverint, in memoratum album referentur, posthac quicumque volet inscribi debebit petitionem, cum titulis quibus illa nititur, exhibere Adsessori S. C. Consistorialis.

5. Ad iustam admissionem requiritur ut orator catholicam fidem profiteatur, sit integra fama, calleatque satis latinum sermonem et ius canonicum. Si agatur de sacri ordinis viro, oportet ab Officio Urbis Vicarii adsensum impetret Romae residendi; religiosus autem sodalis id a Praeposito generali impetrabit.

6. Iudicium de petitione, utrum ea admitti possit necne, edetur a Cardinali a Secretis S. C. Consistorialis, audito *congressu;* qui, ut magis explorata sit candidati doctrina, poterit ipsum experimento subiicere, prout melius iudicaverit.

7. Nihil obstat quominus Ordinarius procuratorem eligat virum nondum in album relatum; qui tamen, ante quam exerceat mandatum, inscriptionem postulabit.

Hoc autem in casu Ordinariorum prudentiae relinquitur

ante videre, num cui forte obstaculo propositus procurator esse possit obnoxius, ne sese repulsae periculo obiiciant.

8. Praeter inscriptionem in album, ut quis publicus habeatur et stabilis procurator dioecesanus, necessario, requiritur iustum Ordinarii mandatum ab adlecto exhibendum, cuius mandati authenticum exemplar apud Officium a Secretis Consistorialis Congregationis deponetur.

9. Munerum a procuratore dioecesano explendorum haec summa est: curare ut epistolarum commercium inter Apostolicam Sedem et Episcopum, de omnibus dioecesis negotiis, rite et cum fide procedat; ea referre, de quibus Officio alicui praepositi, in rebus ad ipsum pertinentibus, eum sint percontati; in cognitione versari negotiorum, quae apud varia Sanctae Sedis Officia evolvuntur spectantque dioecesim, cuius habet ipse procurationem.

10. Quae scripta data sint obsignata, inviolata transmittenda sunt; neve procurator unquam ullâve de causa sibi fas esse ducat ea resignare. Qua in re cuiusvis generis culpa censebitur gravis.

11. Circa res omnes dioecesis, quarum, ratione sui muneris notitiam acceperit, nisi agatur de re publica et notoria, procurator secreto officii tenetur. Huius legis violatio culpae gravis instar habebitur.

12. Procuratoribus interdicitur ne litteras passim dimittant ad clientum aucupium, exhibentes faciliores conditiones aut similia.

13. Nemini procuratori licet pro sua opera maiorem pecuniae summam exigere quam quae pro rescriptis, brevibus, bullis officiorum Sanctae Sedis constituta sit atque descripta: quam qui fregerit legem, restitutionis obligatione tenebitur, etiam poenis aliis non irrogatis.

14. Qui christiano plane more non agat, quae conditio ad exercendum procuratoris munus est omnino necessaria, aut in memoratis officii sui partibus grave aliquod admittat, potest ad tempus removeri, aut etiam perpetuo dimitti.

15. Advocatorum Consistorialium Collegium erit *agentibus* seu procuratoribus omnibus instar Consilii disciplinae. Ex eius Collegii sententia, Cardinalis a Secretis S. C. Consistori-

alis (si agatur de prave acta vita sociali vel de alia publice nota culpa); aut praepositi Officio, cuius intersit (si de culpa officium spectante), poterunt ad admonitionem rei, aut ad eius remotionem sive temporariam sive perpetuam procedere.

16. Procurator, sive remotus ad tempus sive perpetuo dimissus ab uno officio, hoc ipso remotus censetur, aut omnino exclusus ab omnibus. Quare praepositi Officio, a quo eiusmodi sit prolata sententia, ceteris Officiis rem significandam curabunt.

CAP. X.—DE RATIONE ADEUNDI SANCTAE SEDIS OFFICIA CUM IISQUE AGENDI GENERATIM.

SECTIO I.—*Pro Privatis.*

1. Christi fideli cuique patet aditus ad Sanctae Sedis Officia, servata rite forma quae decet, et facultas est cum iisdem agendi per se de suis negotiis.

2. Advocati opera uti volenti, in quaestionibus quae illum admittat, fas non erit patronum proponere quemlibet; sed optio ei dabitur inter approbatos, de quibus cap. VII.

3. Si vero Procuratoris desiderit operam, eius eligendi arbitrium ipsi relinquitur, servatis tamen normis cap. IX sect. I constitutis.

SECTIO II.—*Pro Ordinariis.*

4. Ordinarius unusquisque potest ipse per se in variis Apostolicae Sedis Officiis negotia libere tractare, non solum quae se ipsum spectent, sed etiam quae dioecesim ac sibi subditos fideles ad ipsum confugientes.

5. Quoties Ordinarius velit ipse per se de negotio aliquo agere, sive praesens in Curia, sive per litteras a sua sede mittendas, Officium praemonebit quocum ei erit agendum. Tunc vero in Positione adnotabitur: *Personalis pro Ordinario;* resque nullis interpositis procuratoribus agetur.

6. Ordinarius, qui petit directo agere cum Officio aliquo, sibi assumit solvendas impensas, non modo pro acceptis redditisque litteris et scriptis, aut pro aliis rebus necessariis, sed etiam pro taxationibus praescriptis in singulis actis.

7. Si advocato fuerit opus, etiam Ordinariis cohibetur optio, ita ut nequeant ipsum deligere nisi ex approbatis.

8. Si procuratore uti velint, normis inhaerebunt cap. IX sect. II declaratis.

9. Mandatum, quo ab Ordinario procurator eligitur, potest usque rescindi ad formam iuris communis; in eamque rescissionem, utpote rem ad fiduciam pertinentem, nulla datur inquirendi aut expostulandi facultas.

10. Vicario Capitulari non licet, electum ab Episcopo procuratorem cum alio mutare; at poterit cum Sanctae Sedis Officiis directo agere, ad normam art. 4, 5, 6 huius Sectionis.

CAP. XI.—DE TAXATIONIBUS ET PROCURATIONIBUS.

1. In omni rescripto, indulto, dispensatione, a suo Officio indicabitur, non modo taxatio Sanctae Sedi solvenda et remuneratio Agenti debita, sed etiam pecuniae summa, cuius repetendae ius habet dioecesana Curia pro exsequutione rescriptorum, si haec necessaria sit; quae quidem summa pontificia taxatione erit inferior.

2. Taxatio pauperibus, sive cives privati sint, sive Instituti piaeve causae, si petita gratia moraliter necessaria sit, non lucrosa oratori, ita ut hic nullum possit ex ea quaestum facere, ex dimidia parte minuetur, aut etiam, si visum fuerit, omnino condonabitur, integris tamen oratori manentibus impensis pro tabellariis, pro exscriptione, aliisque id genus necessariis.

His in casibus, etiam Agentis procuratio ad partem dimidiam redegetur aut omnino condonabitur, salvis impensis pro tabellariis.

3. Ordinarii, secreto percontati parochos, quae vero sit oratorum conditio, significabunt in singulis casibus, agaturne de paupere, aut quasi paupere, ideoque competat ne ipsis ius ad plenam aut dimidiatam condonationem taxationis, onerata utriusque partis conscientia super expositorum veritate; contra quam si actum fuerit, firma restat obligatio sarciendi quidquid iniuria sublatum sit.

Si qui autem iniqua voluntate renuant satisfacere taxationem ad aliquam consequendam dispensationem praescriptam, cuius tamen concessio sit moraliter necessaria ad offendicula et peccata vitanda, hoc erit ab Ordinariis indicandum in suis litteris. Iidem, impetratae gratiae notitiam

communicantes cum iis quorum interest, eos commonebunt (si opportune id fieri prudenterque licebit ab ipsis) ex iustitia, aliquid Sanctae Sedi deberi.

Utcumque tamen gratiae validitati nihil umquam officiet error aut fraus circa oeconomicam petentis conditionem.

4. In omnibus Officiis, subsignatis rescriptis, destinatus administer, peculiari super ipsis impresso sigillo, taxationem notabit Sanctae Sedi debitam, impensas procurationis et pecuniae summam pro exequutione: quae omnia in menstruo libello recensebit, ad rationum computationem suique cautionem adservando.

In variis taxationibus designandis administer prae oculis habebit superius expositas normas, *Positionem*, seu fasciculum actorum expendens; in dubiis vero rem ad Officii moderatores deferet.

5. Singula Officia alterum habebunt a priore distinctum administrum diribendis litteris, rescriptis, et exigendae pecuniae taxationum ad Sanctam Sedem pertinentium.

6. In rebus secreto tegendis rescripta obserata tradentur: taxatio vero in alio notabitur folio eumdem numerum referente qui in obserato rescripto. Eadem taxationis notatio in interiore rescripti pagina iterabitur, ad securitatem recipientis.

7. Extremo quoque mense, Praelatus Officii moderator libellum inspiciet, de quo num. 4, acceptique rationem expendet; deinde utrumque ad Sanctae Sedis arcam nummariam deferet, suae auctoritatis testimonio munitum.

DISPOSITIONES GENERALES.

8. Officiorum administrationem totam illico retexere quum minime detur, Sancta Sedis sibi reservat peculiares normas constituere servandas in posterum.

9. Interim nulla fiet immutatio taxationum quae legitime in usu sunt pro expeditione *Bullarum* et *Brevium* Apostolicorum.

10. Pariter in usu esse non desinunt eae taxationes, quae in causis Beatificationis aut Canonizationis descriptae habentur in lege SS. Rituum Congregationis: *de taxis et impensis pro causis Servorum Dei.*

11. Sua etiam disciplina est moderandarum taxationum, mercedium, impensarum apud S. Rotam et Signaturam Apostolicam in causis quae ad ea tribunalia deferantur.

12. Pro dispensationibus matrimonii vigere quoque pergent in praesens taxationes pendi solitae penes *Datariam* Apostolicam et *S. Poenitentiariam*. In causis vero matrimonialibus dispensationis *super rato,* et in aliis quae a S. Congregatione *de Sacramentis* iudicantur, standum normis a S. Congregatione Concilii huc usque servatis.

13. Pro ceteris gratiarum, indultorum, dispensationum rescriptis, in Officiis omnibus, taxatio Sanctae Sedi solvenda erit libellarum decem, si de maioribus rescriptis agatur; si de minoribus, quinque.

Remuneratio *Agenti* debita erit libellarum sex pro rescriptis maioribus: pro minoribus, trium.

Si rescriptum unum plures gratias contineat, augebitur proportione taxatio; non ita tamen Agentis procuratio.

14. In omnibus autem et singulis casibus superius, num. 9, 10, 11, 12 et 13, recensitis, incolumes semper sint dispositiones capitis VI precedentis, *de stipendiis,* et dispositiones num. 4, 5, 6 et 7 huius capitis, de solutione pecuniae singulis mensibus arcae nummariae S. Sedis facienda.

15. Usus S. Congregationis de Propaganda Fide exemptionis e qualibet taxatione in suae iurisdictionis locis incolumis servetur.

Datum Romae, die 29 Iunii 1908.

De mandato speciali SSmi D. N. Pii Papae X.

R. Card. MERRY DEL VAL.

APOSTOLIC LETTER COMMENDING THE MISSIONARY ORGANIZATIONS OF PREACHERS TO NON-CATHOLICS.

Pius X Pontiff.

To James Cardinal Gibbons, of the Title of Santa Maria Trastevere, Archbishop of Baltimore:

Beloved Son, Health and Apostolic Benediction.

Amidst the constant solicitude which absorbs us concerning

the growth of the Christian religion among the nations, we have learnt with peculiar joy that numbers of people are day by day drawn to the study of the Catholic faith, through the activity of zealous missionaries, particularly those who are trained for this work in the Apostolic Mission House at the Catholic University in Washington.

In this useful work we find two things worthy of our special commendation. In the first place, that the apostolic bands organized for the purpose of these missions, in their respective dioceses, remain subject to their own bishops; so that it is under their direction and authority that the doctrine of faith is being propagated, not only among Catholics but also among those outside the Church.

In the next place, we are pleased to note that they purpose to avoid all rancor of dispute, conforming themselves to the simple exposition of Catholic doctrine, by which method the way is paved for non-Catholics to a much more ready access to Catholic truth, since truth needs only to be rightly known in order to be justly appreciated. Hence we would have these devoted preachers know how fully they second by their efforts the wishes and hopes of the Holy See, so that, supported by our sanction, they may continue their labors not only with the assurance of our approval, and that of the Church, but also with the hope of extending and multiplying these missions in every diocese. The blessing of God will be, for an increase of growth, upon the work of those faithful laborers in the vineyard of the Lord who sow with zeal the seed of His word; and their reward will be not only a rich harvest in the present life, but eternal reward in the next.

As a pledge of these blessings and as an assurance of our fatherly good-will, we lovingly bestow our Apostolic Blessing on you, Beloved Son, as also on the aforementioned missionary laborers and all those who assist them, as well as on those who attend their salutary gatherings.

Given at Rome, from St. Peter's, on the fifth day of September, 1908, the sixth year of our Pontificate.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

Apostolic Constitution, giving the Regulations of the Roman Curia (continued): on the Constitution and Competence of the Apostolic Signatura; on the Method of Procedure of the Apostolic Signatura; concerning the Advocates and Lawyers of the Sacred Rota and the Apostolic Signatura; their Fees; Cases of Exemption from Judicial Costs, and Gratuitous Legal Assistance; General Rules for the Organization and Direction of the Sacred Congregations, Tribunals, and Offices of the Roman Curia; Office Hours and Discipline; the Method of Treating with the Departments of the Holy See in general; for Private Individuals; for Ordinaries; Taxes and Agencies; some Temporary Arrangements.

Letter of Pope Pius X to Cardinal Gibbons, commending the Missionary organizations of preachers to non-Catholics, particularly the Mission House of the Paulist Fathers.

"TOTIES QUOTIES" INDULGENCES FOR CRUCIFIXES.

Qu. Some years ago I had a crucifix blessed by the Holy Father with the indulgence known as the *toties quoties*. I do not know—

1. what this indulgence means;
2. whether it is personal; or whether I may take the crucifix with me to the sick, so that they may gain the indulgence;
3. how it is to be gained; or
4. how often it may be gained.

I have searched many books for the answers, and cannot find them. Might I trouble you to give me the desired explanation?

M. H.

Resp. The privilege of communicating the Apostolic Blessing, with plenary indulgence *toties quoties*, applicable at the

hour of death, given by the Holy Father to crucifixes for the use of priests, has the effect—

1. of bestowing a plenary indulgence on each dying person to whom the priest presents the said crucifix with the intention of applying the said indulgence at the hour of death.

2. Only the priest for whose immediate benefit the privilege of the Apostolic Blessing was attached to the crucifix, can make use of the latter in his ministrations. Hence the indulgence would not be communicated if another priest made use of the crucifix for the dying. To transfer the crucifix to another, in order that this other person should impart the indulgence, would cause the privilege to cease for the original possessor of the crucifix. Nor may the priest send the crucifix to a dying person with the intention of using the privilege through an intermediary. The original grantee must personally present it to the patient. Each individual to whom he so presents it is a proper subject for the indulgence. This does not prevent the sick person from retaining the crucifix until the hour of death, with the view of its being returned to the owner after the patient's death.

3. There is no set form of prayers prescribed for the imparting of the blessing, although the form given in the Roman Ritual, under the heading "Ritus Benedictionis Apostolicae in articulo mortis" (Tit. V. C. 6), is very appropriate. On the part of the patient the usual conditions of Confession and Communion are required; or, where this is impossible, the invocation (at least inwardly) of the Holy Name of Jesus, and a disposition to accept death from the hands of God with resignation and sorrow for sin.

4. The indulgence may be gained as often as the above conditions are complied with. It is opportune to add here that the Holy Father, if requested, blesses crucifixes with this plenary indulgence *toties quoties* for the use of religious and nurses who attend the dying. He also sometimes gives to superiors of hospitals who are priests the privilege of imparting the same blessing to crucifixes for the use of religious and nurses. The latter, however, can apply the indulgence

only in cases where the dying person has not the ministrations of a priest who can impart the indulgence.

Crucifixes thus blessed are stripped in all cases of the privilege of the aforesaid indulgence when their owners cease to use them.

SAFEGUARDS AGAINST FIRE IN CHURCH AND SCHOOL BUILDINGS.

The general tendency of modern builders to use iron and fireproof material in the construction of church buildings, schools, and parish halls, minimizes the disastrous effects of conflagration. In certain circumstances and localities it is nevertheless found impossible to procure sufficient material of a fireproof character to construct such buildings. There is, moreover, a large number of substantial churches and schools in use throughout the country, built on the old plan, to which the modern system of fireproofing has not been applied. These could be in many cases so altered and strengthened as to reduce considerably and without great expense the dangers from fire. With a view of giving some useful suggestions on this subject to church-builders a writer in the Church Technic Department of the October number of the *Homiletic Review* (Funk and Wagnalls) urges the construction of what he styles *Zones of Safety*. The writer argues that, as in times of emergency and panic, the tendency is to flee precipitately, it will be wise to make such departure as easy and safe as possible. To this end, all vestibules, staircases, and exits should be entirely of non-combustible material and protected from the body of the building, or main hall, by fire-walls; thus forming a "zone of safety" which can be quickly reached, and indeed is right in the path of those departing, and which, when once reached, will assure absolute safety. There should be, of course, a well-distributed series of exits into this passage of safety, and all doors leading to it should open *outward*.

In respect of the dangers arising from the modern system of heating and lighting, Dr. Cady writes as follows:

The heating apparatus should be enclosed in a separate fire-proof room or vault, and in connexion with it should be a fire-proof receptacle for ashes and waste from fires.

As a large number of fires originate from defective electric wiring, the greatest pains should be taken in this department. All such wires should be thoroughly insulated, and then run in enameled-iron tubing, every precaution being availed of in the way of materials and workmanship to insure the highest degree of safety. It can not be too strongly urged that undue economy in this respect is the greatest of follies. Cheap electric work should be branded "extra hazardous."

To avoid such results, the character as well as the competency of the parties doing the work should be considered; and an attractively low bid should always be regarded with suspicion. In one of our large city churches an organ-blowing apparatus is located in the upper part of the building, being supplied with power by an electric wire that enters one of the partition walls at the basement, and, hidden from view, emerges from it in the upper story. In making some little alteration to the building one time it became necessary to cut into this partition, when the aforementioned electric wire was exposed to view, and found to be entirely unprotected, except for the usual rubber insulation (which the driving a chance nail or a dozen other causes might completely impair).

It was only where this wire entered the partition, and where it emerged from it, that it was protected by suitable armor, but this fact had deceived the underwriters who had passed the work as wholly protected and complete.

This electric work was put in some years before by a man whose chief recommendation was his "reasonableness." After this exposition of dangerous dishonesty it was taken out and replaced by the work of a firm of the very highest standing, under the constant care of an architect who now had charge of the work of the church.

FIRE-EXTINGUISHING EQUIPMENT. Although this item is concerned rather with furnishing than building, it may be well to mention that one or more good stand pipes should be provided, connected with an efficient water supply (a tank may be used where running water is not available), and having abundant hose that may be readily unreeled; also that at several points a chemical

equipment should be in readiness; for while the public will be mainly concerned for their own safety and deliverance, there may by chance be some sane person present who delights in a struggle against disaster, or some brave official who counts not his life dear in a great emergency, who, if only the means is at hand in the very commencement, will be able to prevent a serious conflagration.

While the foregoing precautions will do much to safeguard places where considerable numbers of people are gathered, and are the least that should be taken in buildings of any considerable size, it is believed that, after all, a careful consideration of the subject in most communities will lead to a decision in favor of radical means, and a building about the safety of which there can be no doubt or anxiety, even though it involve a somewhat larger outlay.

THE COCK ON CHURCH-STEEPLES.

Qu. My German neighbor has built a very pretty church, with an octagonal steeple, on top of which he proposes to have a weather-vane in the shape of a cock—"as it is in my native town," he says. Now I do not know how they look upon such things in Germany, but to me a weather-cock looks out of place where the cross should stand conspicuously. My pastoral friend refers to the symbolism of the thing; but I imagine that the symbolism is more national than Catholic. Possibly the cock was the original parent of the German eagle, and with our craze for national display in churches we might some day adopt the method; but I think it is premature until the Democrats get into power. Will you say something about the fitness of the emblem for a church?

REMUS.

Resp. The weather-vane in the form of a cock is not merely a local symbol, but one which "Remus" will find seriously dealt with in early Christian writers, such as Prudentius, Ambrose, Hilary. It can, of course, effect its purpose of representing something moral or intellectual only in proportion as its meaning is generally understood. For whilst

> All things are symbols: the external shows
> Of nature have their image in the mind,

and there are some forms which appeal with special directness to certain states and conditions. Thus the cock has been commonly recognized as the symbol of *light*, and hence of Christ, the *Light of the world*, because he is the watchful guardian announcing the break of day, as the hymn in the Breviary at Lauds has it:

> Nocturna lux viantibus,
> A nocte noctem segregans,
> *Praeco diei* jam sonat.

But the *praeco diei* is also the symbol of the pastoral office, the priest who, as St. Ambrose writes, "dormientem excitat, sollicitum admonet, viantem solatur."

The priestly qualities which the symbol of the weather-cock reflects are well detailed in a medieval MS. of the early fifteenth century, preserved in the Cathedral of Oehringen and published by M. Edélestand du Meril. The verses are of the conventional form adopted by the monastic teachers with rime and rhythm more calculated to help the memory than to preserve classical elegance or prosody:

> Multi sunt presbyteri qui ignorant quare
> Super domum Domini gallus solet stare:
> Quod propono breviter vobis explanare,
> Si vultis benevolas aures mihi dare.
>
> *Custodit Gregem.*
>
> Gallus est mirabilis Dei creatura,
> Et rara presbyteri illius est figura,
> Qui praeest parochiae animarum cura,
> Stans pro suis subditis contra nocitura.
>
> Supra ecclesiam positus gallus contra ventum
> Caput diligentius erigit extentum:
> Sic Sacerdos, ubi scit daemonis adventum,
> Illuc se objiciat pro grege bidentum.
>
> *Propior est Angelis.*
>
> Gallus inter caeteros alites coelorum,
> Audit super aethera cantum Angelorum:
> Tunc monet excutere nos verba malorum,
> Gustare et percipere arcana supernorum.

Coronatus et armatus.

Quasi rex in capite gallus coronatur;
In pede calcaribus, ut miles, armatur.
Quanto plus fit senior pennis deauratur;
In nocte dum concinit leo conturbatur.

Gallus regit et nutrit.

Gallus regit plurimam turbam gallinarum,
Et sollicitudines magnas habet harum:
Sic Sacerdos, concipiens curam animarum,
Doceat et faciat quod Deo sit carum.
Gallus gramen reperit, convocat uxores,
Et illud distribuit inter cariores:
Tales discant clerici pietatis mores,
Dando suis subditis Scripturarum flores.
Sic sua distribuet cunctis derelictis,
Atque curam gerebit nudis et afflictis.

Audite ergo, Sacerdotes!

Gallus vobis praedicat, omnes vos audite,
Sacerdotes Domini, servi et levitae;
Ut vobis a Domino dicatur: Venite.
Praestat nobis gaudia sempiternae vitae!

PRESUMED DISPENSATION OF MARRIAGE "IN ARTICULO MORTIS."

Qu. A woman, mother of two children, living in concubinage, whose husband was unbaptized and an acknowledged atheist, asked upon her death-bed to be reconciled to the Church. As she was *in articulo mortis,* there was no time to refer to the bishop for any dispensation whatever; in fact, she died in less than a half-hour after I left her.

I had on a previous occasion spoken to the woman in question about a reconciliation and legitimizing the children by a dispensation. She knew her sinful condition in regard to the matter, and had several times promised to have the marriage straightened out and go to church. But she had never done so.

Knowing her great anxiety to be reconciled and the perturbed condition of her soul in regard to her children, leaving them as illegitimate offsprings of a union not sanctioned by the Church,

I heard her confession and presumed dispensation "disparitatis cultus," and obtained the "husband's" consent to the marriage then and there, and at the same time his promise to have the children baptized as soon as possible.

According to the interpretation published in the ECCLESIASTICAL REVIEW in 1898, a bishop may presume dispensations from the Holy Father covering such cases, and he can delegate any priest to use this dispensation. I, acting in the capacity of the bishop's assistant as pastor of the congregation, and according to Kohring's "De Legibus," presuming his consent to my action in the case, did what he himself would have done in the case. I see by the interpretation of the new marriage laws that this dispensation "disparitatis cultus" may be exercised *in articulo mortis* by the confessor.

Some priests to whom I have spoken about the case think that the dispensation should have been presumed, and they are in the majority; while others do not agree with me; for this reason I ask for an opinion. I acted upon the theology of St. Alphonsus that "sacramenta propter homines," and considering the great anxiety and imminent danger of death, and especially after the woman in question inquired as to the legitimizing of her children; after her confession that she might die in peace.

Since then I see that a leading Archbishop in commenting on the new marriage laws, concludes as follows: "The only exception is in a case where the circumstances are such that 'marriage is necessary to relieve conscience,' as in the case of a person about to die, and so legitimize any offspring there might be."

I may in addition cite a decree which I take from notes made at the dictation of Canon De Becker of Louvain University.

Decretum S. Congr. Inquisitionis. 1888.

Hisce verbis concessit Sanctitas Sua, ut dispensare valeant sive per se sive per aliam ecclesiasticam personam aegrotos in gravissimo mortis periculo constitutos, quando non suppetit tempus recurrendi ad Sanctam Sedem super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus excepto sacro presbyteratus ordine et affinitate lineae rectae ex copula licita proveniente cum eis, qui iuxta leges civiles sunt cunjuncti aut alios qui in concubinatu vivunt.

Resp. The priest acting in the above case desired to accomplish two things.

First, the dying woman was to be reconciled to the Church and to receive the last Sacraments which were for her the pledge of that reconciliation and of God's forgiveness.

His second object was to secure the lawful recognition by the Church of a marriage which, although entered unlawfully, might be revalidated in such a way as to remove from the children previously begotten the stain of illegitimacy. To know this would be a consolation to the dying woman.

As to the first point, the confessor had to assure himself of the woman's repentance and willingness to have the wrong of her past conduct righted by consenting to a true marriage, under the recognized laws and dispensing power of the Church. This being assumed, he had the right to presume the consent of his bishop to remove, or dispense from, all censures and reservations that had attached to the previous conduct of the woman; for there was no time to apply to the bishop, and the general law is that all censures and reservations cease for the truly penitent at the hour of death. He could therefore absolve the woman, and for her peace of mind assure her that her children would be legitimized, although that act of legitimizing had not yet *effectually* been accomplished, since it required a *sanatio in radice,* for which recourse must be had to a higher tribunal.

The second object, therefore, which the priest had rightly in mind, but on which the salvation of the dying woman in no wise depended, was to be attained by an act separate and distinct from the administration of the Sacraments. Since she had declared her wish to recognize as husband the father of her children and he had given his consent to the same and to the education of the children in the true faith, the conditions were present for the obtaining of a dispensation from his superior. But he would have to apply for the dispensation, and thus establish a direct relation between the external administration of the Church and the children of his dead penitent, whose position it was not within his power, as *moderator of their mother's conscience*, to alter. A confessor may at times indeed interpret the mind of his superior, and, by

what is called *epikeia,* presume upon an application of *exemption from law* where the insistence upon such law would operate injury to the penitent. But this is quite different from interpreting a superior's mind in regard to a concession which may be obtained in regular course by proper application of the conditions laid down by the Canon Law of the Church. What the priest has to do is to obtain a *sanatio in radice* of the marriage on the plea of the woman made before her death and operative for the benefit of her children.

In respect of the dispensation to be applied by the confessor *in articulo mortis,* mentioned under the new marriage law, the confessor is in such cases empowered to take the place of the parish priest. But neither he nor the parish priest can do more than accept the dying party's consent, which is necessary to render the marriage valid. The dispensation by which the marriage actually becomes valid with the effect of legitimizing the previous offspring is to be obtained, under all circumstances, as something that concerns the external administrations of the Church, though not necessarily to be published before the world. It does not merely concern the conscience of a dying penitent.

THE DEVOTION TO THE SACRED HEART AND THE BLESSED SACRAMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the October number of the REVIEW one of your contributors appeals to us priests to spread the devotion to the Blessed Sacrament among men. May God grant him effective hearing, so far as his purpose is concerned. His means we cannot approve of. He writes:

"With an humble submission to all the Church teaches, we would say, speaking to priests, that in our estimation *the devotion to the Sacred Heart has seriously interfered with the devotion to the Blessed Sacrament.* Facts speak louder than words. Ninety per cent of the apostles of this devotion are women. It is placed ahead of everything else in the Church. Numbers of lights will be in front of a statue of a Sacred Heart, and one

poor lone lamp, often extinguished, and not infrequently fragrant with the fumes of kerosene, tells the lessening of the love for Jesus in the Blessed Sacrament. It boots nothing to tell the people that it is the same thing, when they have visible evidence to the contrary. The devotion to any portion of the Sacred Humanity of Jesus is good in itself, but wrong to the extent that it detracts from the great Centre of faith."

Over against these words we set the words of Pius IX in his Decree of Beatification of Blessed Margaret Mary:

"In order the more to enkindle this fire of charity, *He would have the adoration and worship of His most Sacred Heart established and propagated in the Church.* For who, indeed, is there so hard-hearted and unfeeling as not to be moved to make a return of love to that amiable Heart which was pierced and wounded with the lance, in order that our soul might find therein a hiding-place—a secure retreat, as it were—to which we might betake ourselves in safety from the attacks and snares of our enemies? Who would not be moved to show every mark of love and honor to that Most Sacred Heart, from the wound of which flowed forth water and blood, the source of our life and salvation?"

From these two citations it is clear that a devotion which, according to Pius IX, Christ wishes to have established and propagated in the Church, is set down by your contributor as having "seriously interfered with the devotion to the Blessed Sacrament." There must be grave reasons for this disagreement with Pius IX. Those reasons are said to be facts—two facts, that speak louder than words, though not against the devotion to the Sacred Heart.

The first fact, by reason of which we are asked to deem Pius IX wrong, is that "ninety per cent of the *apostles* of this devotion are women." We protest; the *apostles* of this devotion are, for the most part, priests, not women. Are the helpers of these apostles ninety per cent women? No, they are not; at least, wherever the devotion to the Sacred Heart is fittingly preached to men. Let me suppose, however, that ninety per cent of these helpers be women. How does it follow that "the devotion to the Sacred Heart has seriously interfered with the devotion to the Blessed Sacrament"? In many cities of Europe one notices that ninety per cent of those who receive Holy Communion are women. Is it fair to conclude that Holy Communion has

seriously interfered with the Catholic Church? The Church has never set aside some devotions for women and others for men. Why should your contributor brand as effeminate a devotion that the Church has approved of for men as well as for women?

The second fact, by which your contributor thinks to prove that Pius IX was wrong in his approval of the devotion to the Sacred Heart, is that "numbers of lights will be in front of a statue of a Sacred Heart and one poor lone lamp, often extinguished, and not infrequently fragrant with the fumes of kerosene, tells the lessening of the love for Jesus in the Blessed Sacrament." The "one poor lone lamp" is pathetic! Does the Church allow more? Is not one lamp enough to tell me where the dear Lord is? Is not His Presence too sacred and too powerful to need a number of lights?

As for the conditions your correspondent enumerates, I never have seen them in real life. All I have to say is that the priest who is so neglectful of the laws of the Church as to use kerosene in his tabernacle-lamp, and often to leave that lamp extinguished, is not the priest to spread devotion either to the Blessed Sacrament or to the Sacred Heart.

The distracting of people from the Blessed Sacrament to a statue of the Sacred Heart is not intended by any priest. The gathering of people in prayer about a statue of the Sacred Heart, the burning of lights in front of that statue, are no more a sign of neglect of the Blessed Sacrament than is the devotion of the simple faithful to Our Lady. When one sees the lights and people round about a shrine of the Blessed Mother in every Church of Rome, one is not warranted to conclude that the devotion to the Blessed Mother has seriously interfered with the devotion to the Blessed Sacrament.

Lastly, there is no question of telling "the people that it is the same thing." It is not the same thing! The devotion to the Sacred Heart is not the devotion to the Blessed Sacrament; but *the devotion to the Sacred Heart, if properly understood and taught and practised, cannot possibly interfere with the devotion to the Blessed Sacrament.* The very highest form of the devotion to the Sacred Heart is daily Communion of reparation. The chief element in the devotion is love of Christ,—a love of reparation. The love we have for the Blessed Sacrament, if elicited as a reparation for the sins of sacrilege done against the tabernacled

Saviour, is the very quintessence of devotion to the Sacred Heart. I cannot see how such a noble love interferes with the devotion to the Blessed Sacrament; nor how such a love, if understood and practised by a priest, will fail to attract any man who really wishes to love Christ Jesus.

No matter what abuses of devotion creep in, it is a great pity for us to turn aside from those abuses, to turn against that devotion, to condemn it as wrong and as a distraction from the great centre of faith, when the Church has approved of it and more than five million American Catholics are enrolled in its League of devoted friends.

WALTER DRUM, S.J.

Woodstock College, Maryland.

THE MORALE OF AMATORY PANTOMIMES AT CATHOLIC THEATRICALS.

I.

A Case of Conscience.

Qu. Some time ago I attended a theatrical performance given under the auspices of a Catholic Society in a public theatre. The pastor of the parish was present, as well as a number of other priests. After one of the scenes of the play, the following exhibition, by way of intermezzo, was presented. An attractive young woman, leaning over the parapet of her beautiful garden, looked amorously at a dashing young swain who was approaching her. He stops, and they regard each other lovingly. Then he draws nearer to her and tips her under the chin, slowly and deliberately. Presently he puts his arm around her neck, and in the same slow and deliberate fashion embraces, hugs, and kisses her. Meantime a young man—a seminarian!—sings at the corner of the stage a love-song, to a soft piano accompaniment. The young lady then embraces, hugs, and kisses the young man.

With my own eyes I beheld this scene, with mingled feelings of surprise, anger, disgust, and perplexity. I did, and would at any time, refuse young people absolution who would not promise to cease such improper liberties in private, since they are of their very nature the approximate occasions of sin. And lo! see what was done in public, and in such surroundings.

What was my duty in the case? Was not silence on my part a public connivance at, a sinful approval of, sin? Or has the theatre a higher or more liberal moral code of its own? But I was not pastor; I could not stop the performance; and I might possibly have given scandal by interfering; certainly I would have given offence if I had said anything publicly.

Whilst these thoughts were rushing through my mind, the curtain dropped on the scene, and the audience, whose applause up till that time had been rather tame, became so uproarious that the curtain had to be raised again for a repetition of the scene before the spectators would be quieted. But that was too much for my conscience. I rose, walked out determinedly, manifesting by my gait and mien my protest against such a performance. It seemed, however, that my motive was hardly understood, for I was asked by several—my confrères among them—whether I felt sick. "Yes," I replied, "I was sickened by the disgusting exhibition."

Now please state squarely whether I was too scrupulous or particular; and whether, if such a pastor comes to me to confession, it would be my duty to bring up the matter myself and enforce my views on the subject.

SACERDOS ANXIUS.

II.

A Kindred Instance.

To the Editor, THE ECCLESIASTICAL REVIEW:

In presenting the following, I have no intention of criticizing the laudable work of the Catholic Summer School, but wish simply to call attention to a feature which is, I presume, accidental and yet seems to require the attention of those who manage the social program for the young people. One day during July a worthy and highly respected doctor of our parish in conversation with the pastor remarked in passing that his wife was dissastisfied with their present summer home. She seemed to think that the children were exposed to too much danger there. "Why not try Cliff Haven next year?" ventured the pastor. "There the children will be absolutely safe. In fact you can enjoy there a big Catholic family life." "That's a splendid suggestion," replied the doctor. "I'll talk the matter over with my wife and then I'll call to see you again and tell you our

decision." The doctor returned in a week. His wife was pleased with the idea of living in a thoroughly Catholic settlement. Before coming to a definite conclusion, though, the doctor had made up his mind to visit the Summer School and to judge for himself whether or not Cliff Haven would be a suitable place for his family. He went there in August. Instead of lodging in the Cottages of Cliff Haven he took up his quarters at The Champlain Hotel on Bluff Point. From this coign of vantage he was able to study the situation carefully.

Needless to say, he was delighted with the lake and mountain scenery round about and charmed with the Cliff Haven guests whom he had the pleasure to meet. What a relief for him, who during his whole existence had breathed in the poisonous breath of heresy, to live for a while in the atmosphere of Catholic home life! His wonder grew apace as various features of the School met his view. Saturday night came. A concert for the new chapel fund was announced. Although he was a man of the world, yet his early training by a good sensible Catholic mother had made him chary of attending entertainments—fearful lest some number of the program might be objectionable. He was assured, however, that this affair had the sanction of the Reverend President and therefore would be proper in every respect. The most delicate conscience might be present without the slightest danger of offence. One indeed might expect not only amusement but even edification from the evening's performance. Thus persuaded the doctor went to the auditorium. Instead, however, of finding enjoyment in that entertainment the doctor was much displeased with the performance. He left the hall with the firm resolution that at least one family would not summer at Cliff Haven in 1909. After much hesitation he described haltingly some details of the concert. First a famous singer appeared. His rendition of several songs was of the highest order, but, strange to note, received by the audience at times with indifference, occasionally with rudeness. Then came a fairy dance by the children. Four little girls and two awkward boys marched around to a familiar air. Afterwards they treated the spectators to some graceful movements. All were enraptured at the sight. The delight of the onlookers was increased when a child eight years of age danced before the footlights and gave a special exhibition of herself for the public's approval. The climax was reached,

though, by another child. Perhaps she was ten or twelve years old—one whom God had blessed with great physical beauty. She bowed to the assembled multitude and then pirouetted about the stage. In her artistic gyrations she approached as near as possible the border line of modesty. The people in the hall were spell-bound. No one breathed. The ticking of a watch might be heard. "Perhaps," said the doctor to himself, "these good souls are horrified at the brazen dancer. They do not know what to do. They would leave the building if they could do so politely." He felt the hot blood rushing to his face. Had the lights been raised then, he would have been found blushing with shame that he was in such surroundings. "How they must condemn the mother of that child! Surely she is not a Catholic!" Such thoughts rushed madly through his head. When the modern Salome had thrown her farewell kiss, the silence was broken. By a storm of protest? Oh no! By constant and prolonged applause. The welcome accorded the singer in comparison with that received by the dancing girl was like the sound of a toy cannon compared with the noise of thunder in summer-time. "That's the best show I've ever seen," a man remarked. "How proud the mother of that child must feel!" said a foolish woman close by.

All the while the doctor was thinking about his own little ones. He recalled, too, what he had heard the pastor say about a dance in the long-ago which had cost the head of Saint John the Baptist. When he saw those guileless children practically forced into that questionable dance by worldly parents and by lenient priests, the slaughter of the innocents was pictured vividly before him. The difference, though, in the two scenes was this—at Bethlehem Rachel bewailed her slain offspring; here the mothers rejoiced at the moral death of their little ones. Herod was Christ's open enemy. Evil was to be expected from such a wicked man. The priest, though, as representative of God is the special friend of children and our little ones run to him for the protection of their virtue. If he fail them, whither will they fly?

When the doctor returned home he did not care to discuss the Summer School question. About his disagreeable experience at Cliff Haven he said nothing at all except to the pastor. To his wife he remarked simply that Cliff Haven would not suit

the children. Even when speaking to the parish priest, this information had to be dragged out of him. During the recital of these few facts, the pastor's face was a study. Indignation and pity seemed to be struggling for mastery over the priest. Before the doctor had finished his story, the pastor had begun to pace the floor. Such was his custom when zeal for righteousness took possession of him. Then he spoke in most earnest tones and said: "Our grown-up people should be able to say what is right and what is wrong. They have been well instructed in their duties, so that if they fall away, the fault is their own; but the children—they are beginning life's journey. The pathway full of peril is unknown to them. They are without experience. They are unsuspicious. They are full of confidence in others. Especially do they trust implicitly us priests. We are their guides. Our duty is to point out the road which their tiny feet shall tread. Woe to the man who misdirects one of these innocents! Woe to the man who scandalizes one of these little ones! 'It were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.' What would the old pagans say, did they witness the astounding spectacle of a Christian Master of Morals by practical lessons exposing the young to the danger of destruction? Shaking their heads in disapproval, perhaps they would repeat the wise words of Juvenal 'maxima debetur puero reverentia.' 'Vous prierez deux fois pour les jeunes et une fois pour les vieilles,' the Abbé said to Sœur Justin in reference to her exiled community. The Abbé would say to a fellow priest, 'You must pray always for the children. You must be their guardian angel. You must watch over them constantly. You must keep all evil out of their way.'"

PASTOR BENEVOLUS.

Resp. The fact that the foregoing communications come from two well-known, representative, and experienced missionary priests, whose judgment we have every reason to trust, is sufficient to condemn the vulgar exhibitions which occasionally take place under Catholic auspices. The desire on the part of pastors to keep the young people of their flocks from seeking in places of common resort amusements profes-

sedly dangerous to morals, or the effort to sustain parochial finances by supplying diversions within the precincts of their parishes, makes them at times lose sight of the fact that indiscriminate amusements do not lose their immoral aspect by being confined to the association of Catholics. Often enough it is mere thoughtlessness by which the management of these entertainments is left to the young people themselves, without due supervision or direction.

We are entirely in accord with the motives that prompted "Sacerdos anxius" to leave the assembly, no matter how the performance as described may have struck the priests or people who approved it by the injudicious applause they accorded to it. In all the entertainments that are endorsed by the presence of the pastor, the aim should be expressly elevating, and the performance itself should be not only free from suggestiveness of what we censure in the pulpit and in the confessional, but also should subserve the health of the soul.

The subject of theatricals has, we understand, engaged the special attention of the present Director of the Catholic Summer School, the Rev. Dr. Smith, whose efforts in the direction of supplying worthy topics and a worthy method for the development of dramatic talent, as well as for the entertainment of the visitors at Cliff Haven, have not been without success. It is of course desirable that the supervision extend also in other directions, so as to banish from the School grounds anything that savors of either vulgarity or is calculated to offend the sensibilities of high-minded Catholic educators who look upon the work of the Champlain assemblies as a means of elevating the social and intellectual standard amongst us. The subject deserves separate and more thorough discussion than we can give it here, but we are glad of the opportunity, which the above letters afford us, to have the matter considered by all who are interested in the progress of the Catholic cause.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Fifth Decree of the Biblical Commission. Since our Holy Father, Pope Pius X, in his *Motu proprio* of 18 November, 1907, declared that the decisions of the Biblical Commission have the same authority as the decrees pertaining to matters of faith, approved of by the Sovereign Pontiff and issued by the Roman Congregations, Catholic Bible study has received a new and most efficient guide. In its former decisions the Commission had settled the doubts whether a Catholic interpreter may admit the existence of implied or tacit citations (13 February, 1905), and of a merely apparent historicity in certain passages (13 June, 1905); whether he may safely deny the Mosaic authorship of the Pentateuch (27 June, 1906), and what he ought to think of the character and the authenticity of the fourth gospel (29 May, 1907). In the latest decision the Biblical Commission deals with the character and the authenticity of the Book of Isaias.

1. *Character of the Book of Isaias.* The character of the Book of Isaias is the subject of the first two answers given by the recent decree of the Biblical Commission. Though the prophet Isaias is expressly named in them, they are also explicit in their reference to the other prophets. Though these writings are not confined to the foretelling of the future, the Commission considers this feature especially, since it has been most frequently and vitally misrepresented. The reason is not far to seek. When the prophet upbraids the idolatry and rebukes the moral depravity of his people, he remains within the range of his natural ability; but when he foretells the future, he requires a supernatural light which cannot be supplied by a natural source. Hence it is easily understood why the enemies of the miraculous and of the supernatural, in general, endeavor by all means to destroy the supernatural character of prophetic predictions. They explain such writings as his-

tory recorded after the event, or as a series of lucky guesswork determining the future from the occurrences of the past, or at least as the reading of the immediate future in the present, thus foreseeing the near-by effects in their moral causes.

Phases of this corruption of prophecy may be found in several recent publications. E. Meyer [1] derives both the form and the contents of all Israelitic prophecy from Egypt; previously he had spoken of the influence of Egyptian prophetism on that of Israel,[2] and was followed in his opinion by U. Wilcken.[3] Dujardin expresses the opinion that all the Hebrew prophets are only pseudo-prophets, and the product of a later time.[4] A few months later, the same writer published an apparently disinterested study on the subject, in which he arrived at the conclusion that the prophets are not apostles of monotheism, but of national aggrandizement; they do not preach justice, but vengeance of the wrongs suffered by their people and their party.[5] The conclusion at which Meltzer arrives in his *Prolegomena zur Geschichte des israelitisch-jüdischen Prophetismus* [6] differs considerably from the foregoing: at first, priests and prophets were identical; then, they became distinct, and the seers developed partly into mere fortune-tellers, and partly they became re-united with the ancient prophetism. E. Day is still more radical in his views: [7] he endeavors to prove that the whole of the prophetic literature is pseudo-epigraphic, and of rather recent origin. Dieckhoff in his Ezechiel [8] claims to follow in his study of prophetism a purely psychological method, apparently prescinding from, but actually destroying, inspiration in the theo-

[1] Theologische Literaturzeitung, 1905, 23.

[2] Die Mosessagen und die Leviten.

[3] Zur ägyptischen Prophetie, Hermes, XL. 544-560.

[4] Le prophétisme juif: Le roman de Jérémie; Merc. de France 1905, 15 Oct., pp. 551-566.

[5] Ibid., 15 Jan., 1906, pp. 203-213.

[6] Protestantische Monatshefte, X. 81-102; 141-164.

[7] The Monist, XV., July, 1905, 386-397.

[8] Zeitschrift für Religionspsychologie, I. 193-206.

logical sense of the word. The prophetic consciousness of inspiration flows from the fact that the prophet's judgments were based on unconscious processes which took place in his soul, and from the conviction current in his time that a supernatural prophetic inspiration really existed. The fulfilment of the prophecies is either wholly wanting, or it is an artificially constructed fiction, or again it must be attributed to a kind of psychical second-sight.

Conservative scholars have endeavored to uphold the traditional view of prophetism against the novel theories set forth by recent writers. E. König has touched upon this subject repeatedly. In *Beweis des Glaubens* [9] he writes against those who compare the prophetic phenomena with the profane occurrences in other nations; in the *Neue kirchliche Zeitschrift* [10] he shows that history is not the source of prophecy, and that, though the New Testament contains the fulfilment of the Old Testament predictions, it did not fulfil the whole body of prophecies in a mechanical completeness; in other publications [11] he writes against Winckler's concept of the prophets as political agents. Orelli [12] opposes the same view, and proves that the prophets were not politicians. Lagrange too touches upon the question of the prophetic fulfilment; [13] he maintains that critical exegesis will considerably modify the contention that "the probability of having a series of predicted Messianic traits accidentally fulfilled in Christ is equal to zero." The reader should especially observe Lagrange's treatment of the minutiæ in which commentators usually find the main strength of the prophetic argument. F. Küchler [14] writes against Winckler, who represented the

[9] XLIII. 17-24; 57-68; 81-94.

[10] XVII. 922-943.

[11] Theol. Literaturblatt, XXVII. 51; Zeitschr. für alttestamentliche Wissenschaft, XXVII. 60-68.

[12] Theolog. Literaturblatt, XXVII. 49.

[13] Pascal et les prophéties messianiques, Revue biblique, N. S. III. 533-560.

[14] Die Stellung des Propheten Jesaja zur Politik seiner Zeit; Tübingen 1906, Mohr.

prophets as having written under Assyrian inspiration. Neither the Old Testament nor the cuneiform inscriptions favor this hypothesis.

In the light of such recent publications, we cannot wonder at the pronouncement of the Biblical Commission, according to which it cannot be taught that the prophecies contained in the Book of Isaias and in other portions of Sacred Scripture are narratives written after the respective events, or are, at best, acute and happy conjectures. At the same time, the Commission declares that the opinion which restricts the prophetic predictions to imminent events cannot be reconciled with the prophecies in general and with the Messianic and eschatological predictions in particular, nor with the common teaching of the Holy Fathers that the prophets foretold events which were to occur after many centuries.

2. *Authenticity of the Book of Isaias.* The last three answers of the recent decree of the Biblical Commission deals with the authenticity of the Book of Isaias. It was in 1775 that Döderlein first openly denied the authenticity of Is. Ch. 40-66; Koppe, Ewald, Bertholdt, Hitzig, Knobel, Seinecke, Beck, and Orelli followed in his footsteps. It may be safely said that at present the critical school, with few exceptions, agrees in this negative result. G. Stosch, however, maintains the unity of the prophecies of Isaias as far as their time and their author are concerned.[15] McGarvey maintains that if the second part of the Book of Isaias had been by a different author, his name could not have been lost; and that if the second part were placed in the time of Cyrus, the prophecies would lose their value.[16] Protin lays down general principles excluding the rationalistic theories of prophetism and establishing its true concept.[17] But such writers, if they are recognized at all as critical, are rare in our days.

Generally, the authenticity of the second part of Isaias is

[15] Die Prophetie Israels in religionsgeschichtlicher Würdigung; Gütersloh 1907, Bertelsmann.

[16] The Bible Student, N. S. II. 60-63; 214-220.

[17] Le prophétisme, Revue Aug., VII. 513-530.

either expressly denied or its denial is tacitly taken for granted. Often the very title of the book or the article shows this, as may be seen in Sellin's *Das Rätsel des deuterojesajanischen Buches*[18] and Zillessen's *Tritojesaja und Deuterojesaja.*[19] Generally speaking, it is safe to say that all the standard critics accept the late origin of the second part of Isaias as the certain result of modern Bible study. Among them we find such names as Dillmann, Driver, Ewald, Kuenen, Cornill, Duhm, and Cheyne. What is more, even Catholic writers begin in recent times to adhere to the same opinion. Without insisting on Card. Newman's, Meignan's, and Fr. Corluy's negative attitude to the authenticity of the second part of Isaias (for they appear to leave it an open question), such writers as Pope[20] and Feldmann distinctly favor the negative side.[21] The former writer believes that the critics have proved, at least, the possibility of the exilic origin of Is. 40 sqq., and Feldmann openly proclaims his adhesion to The Deutero-Isaias theory, a profession that is quoted with approval in the *Biblische Zeitschrift* (1908, I. p. 108).

And what are the arguments on which the critics base their denial of the authenticity of the second part of Isaias? First, they appeal to the internal evidence supplied by the prophecy itself. It alludes repeatedly to Jerusalem as ruined and deserted, to the sufferings which the Jews have experienced or are experiencing at the hands of the Chaldæans, to the prospect of a near return to Palestine; those whom the prophet addresses in person are not the men of Jerusalem, but the exiles in Babylon. Now, there is said to be no analogy for the case of a prophet transported in spirit to a future age, and predicting from that standpoint a future remoter still. Driver, who urges this difficulty against the authenticity of the second part of Isaias, grants that passages do occur in which the prophets

[18] Leipsig 1906, Deichert.

[19] Zeitschrift für alttestamentliche Wissenschaft, XXVI. 231-276.

[20] The Integrity of the Book of Isaias; the Irish Theological Quarterly, I 447-457.

[21] Der Knecht Gottes in Isaias Kap. 40-55; Freiburg 1908, Herder.

throw themselves forward to an ideal standpoint, and describe from it events future to themselves, as though they were past. But then, afraid that his previous argument might suffer, he shows that the second part of Isaias exhibits certain characteristics which are not found in these passages. The transference to the future, he says, which these passages imply, is but transient, their expressions are general, and their language is figurative; in the second part of Isaias the transference is permanent, its descriptions are detailed and definite.

The Biblical Commission has drawn attention to a fundamental principle which underlies this line of argument, and has pronounced it false. It is assumed by the critics that the prophets, not only when they upraided human depravity, or announced God's word for the edification of their hearers, but also when they predicted the future, addressed an audience present and contemporaneous with themselves, in order to be perfectly understood by them. If the principle of the critics were true in the strict sense of its wording, all the prophetic books of the Old Testament would have to be regarded as apocryphal, seeing that they contain prophecies in the strict sense of the word. Again, if the contention of the critics were true, Is. 52-55 would have to be placed after Christ, and the author of these chapters would have had to be familiar with the Epistles of St. Paul.

The ***negative*** of the Biblical Commission appears to fall not only on the false principle advanced by the critics, but also on the inferences flowing from this principle and set forth in the third doubt proposed to the Commission. We must conclude, therefore, that Is. 40-66 can have Isaias for its author, and that it does not need to be attributed to one or more unknown writers living among the Jewish exiles in Babylon.

The second difficulty urged by the critics against the authenticity of the second part of Isaias is based on the literary style of Is. 40-66. They maintain that the second part of the Book exhibits images and phrases which are not found in the first part. Again, in the latter chapters the prophet employs a more flowing style, a warmer and more impassioned rhetoric

than in the first. But it must be remembered that the defenders of an undivided Book of Isaias have never denied the facts advanced against them; they explain them in a less violent way. The subject treated by a writer, his age, and the surrounding circumstances are elements which must necessarily affect his literary style. The second part of Isaias is wholly Messianic either in its literal or its typical sense, and it has been noted that all prophets employ a more elevated style and exhibit more vivid images when they deal with a Messianic subject. Besides, the second part of Isaias develops its subjects more fully than does the first part; it is not surprising, therefore, that its style is more flowing and rhetorical. The greater finish of the second part may also be due to the riper age of its writer. Without entering into a minute examination of the single data on which the difficulty is based, it must suffice for the present to record the answer of the Biblical Commission. The philological argument, we are told, flowing from language and style, is not of a nature to force a serious thinker, well versed in criticism and Hebrew, to admit a plurality of authors of the Book of Isaias.

Finally, in order to avoid the burden of enumerating all the single kinds of arguments advanced by the critics against the authenticity of the second part of Isaias, the Biblical Commission proposes to itself the fifth doubt: it asks, whether there are any serious arguments, which taken singly or in conjunction can convince us of the fact that the Book of Isaias must not be attributed to Isaias alone, but must be assigned to two or more writers. Here one is apt to think of the argument which rests on the difference of theological ideas which are said to mark the first and second part of Isaias respectively. Those contained in the second part are represented as differing in substance and form from those exhibited in the first. In order not to allow the critics the claim that these divers arguments advanced against the authenticity of the second part of Isaias do not prove conclusively, if they be taken singly, but carry conviction, if they be taken conjointly, the Biblical Commission simply denies that thus far it has been proved in

any way that Isaias did not write the last part of the Book which bears his name.

It is true that the decree of the Biblical Commission does not affirm distinctly the thesis that Isaias wrote Is. 40-66. If the critics wish to upset it, however, they have to look for arguments which have not thus far been in the field. Still it cannot be denied that the positive arguments for the authenticity of the second part of Isaias have acquired a new strength in the light of the new decree. When the strength of one's enemy has been broken, one does not find it hard to maintain one's position in the field. This is the more true in our case, because the arguments for the authenticity of the whole Book of Isaias are of considerable strength. External evidence in its favor consisting of the testimony of Ecclus. 48: 25-27, of Josephus (Ant. XI. I.), of certain New Testament quotations and indirect references, and of lists of Old Testament writings in the Septuagint, Josephus, and other Jewish writers, is well supported by internal evidence which rests on the connexion of ideas between the two parts of the Book, a comparison of Is. 40-66, with other Old Testament Books, and on the testimony of language.

Criticisms and Notes.

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck and Director of the Austrian Historical Institute in Rome. Edited by Ralph Francis Kerr, of the London Oratory. Vols. VII and VIII. St. Louis, Mo.: B. Herder. (London: Kegan Paul, Trench, Trübner & Co.) 1908. Pp. 509 and 525.

In 1895 Professor Pastor had issued three volumes of his *History of the Popes*. Then, owing to the preoccupation of the author, who was engaged upon the editing of Janssen's later volumes of the *History of the German People*, there occurred an interruption of eleven years. In 1906 Pastor published the first part of the fourth volume, dealing with the pontificate of Leo X; and the following year saw the issue of the second part, comprising the history of Adrian VI and Clement VII. The earlier volumes had been promptly translated into English by the late Father Antrobus. The translation of the volume comprising Leo X's pontificate was taken up by Lady Amabel Kerr, and she had almost completed the work when in autumn of 1906 she died. The final touches to the translation have been supplied by Father Ralph Francis Kerr. No need to say that the work of translation is admirably done.

As to the manner in which Pastor treats his hero Leo X, that strange compound of glorious and inglorious traits, we need only look over the immense amount of reference material given by the author, to be assured that we have here no superficial portrait. The personality of the great Florentine, the cleverest of all the Medici family, who, whilst lacking the strength of his predecessor, Julius II, was yet a towering figure in the ecclesiastical and political arena of his age, no less than the historical background and entourage in which he exercised his indefatigable activity as politician, churchman, and generous patron of art and learning, is pictured for us in no uncertain lines, strengthened by the evidence drawn from the Vatican and other European archives. Leo did

not answer the true needs of the Church of his day. The See of St. Peter wanted a reformer, like Hildebrand; and, though Adrian VI, who followed Leo, possessed some of the sturdy qualities of Gregory VII, yet his Teutonic temperament failed to understand sufficiently the Italian nature on which he was to exercise his reforms, whilst the strong national antipathy that surrounded him on all sides at Rome prevented his short-lived efforts of correction from reaching the desired effect. Leo X meant to do great things, but they were not of a kind to benefit the internal discipline, though they served in a way to revive the precarious glory of the Temporal Power.

It is not easy to conjure up a true picture of the Pope who stands forth as the representative patron of all that is beautiful in outward form and grace, such as we find it in the art of the Renaissance period. His appearance was anything but comely or attractive. A little above the average height, broad-shouldered, with a large head set upon a short neck, very fat of face, the eyes prominent and short-sighted, his appearance did not produce a good impression at first sight. But the moment he spoke his whole manner changed, as it were, at the sound of his musical and pleasant voice, and became instinct with grace and an unaffected charm that attracted all who were within reach of his address. Raphael's picture in the Pitti palace and Andrea del Sarto's copy of the same at Naples have seized this side of his living presence, while his coarser appearance in repose is suggested by the drawing attributed to Del Piombo. Cheerful always, even in the midst of bodily discomforts and illness, his benevolent humor conciliated all manner of persons who had access to him; and if men of sober thought disapproved of his policy, they found it difficult to censure his measures in public. "The range of the finer qualities of Leo X," writes Pastor, "is so evident that no one can doubt them. To these belonged his high culture, his receptivity of all that was beautiful, his great gift of eloquence, the ease and grace of his epistolary style, Latin as well as Italian, his happy memory, his good judgment, and finally the dignity, majesty, and piety which were conspicuous on all occasions in which he took part in the public worship of God."

In spite of his cheerful worldliness, which seemed to be a part of him, Leo was conscientious in the fulfilment of all his religious

duties. However busy his life, he never failed to hear Mass, and was rigidly exact in the recital of his Office. These are facts which have sometimes been denied by those who read only the colored reports of festive doings at the Vatican in the age when external worldliness had entered the homes of clerics as much as those of the nobility.

Of Leo's political activity, above all his relations to France and the rôle he played in the French Concordat of his time, much may be read out of this volume which is significant for our own age. Aside from this and the efforts to promote a Crusade, the chief attention of the historian and ecclesiastical student will be centered upon Leo's share in that great religious and political revolution of the so-called Reformation, for which he has been made in a sense responsible, by those who account his lack of energy and timely appreciation of the dangers which threatened the Church's weal as among the chief causes of the great defection induced by Protestantism. No doubt Leo, in all that concerned the disciplinary reforms of which there was crying need in his day, acted throughout like an intellectual dilettante rather than as the responsible chief and leader of God's people. He was blind to the importance of immediate and trenchant measures to oppose at the critical moment the swelling tide of disorder and discontent in Church and State. The vortex of secularity carried him out of reach of the cries for bread to nourish the soul. His piety was the habit of a sensitive and kindly nature, but it did not extend to the realization of his responsibilities as Sovereign Pontiff. Although depravity of morals was undoubtedly greater in the reign of Alexander VI, "it is hard to say whether the subtle worldliness of Leo X was not an evil more difficult to encounter and of greater danger to the Church". With such a hand at the helm of the bark of Peter, protected though it was by the Divine Spirit from sailing into wrong channels or being wrecked, Luther and his supporters had little difficulty in making their socialist call-to-arms heard far and wide. But the story of that period must be studied with unbiased deliberation and with the memory that God's Church is not dependent for its preservation on the virtue of its pastors, who, even when, as sometimes unfortunately happens, their lives are disedifying, bringing destruction upon thousands who are swallowed up in the ruin of their leaders, cannot silence the voice of the Holy Spirit speaking through her.

THE CHURCHES SEPARATED FROM ROME. By Mgr. L. Duchesne (Director of the École Française at Rome). Authorized Translation from the French by Arnold Harris Mathew, De Jure Earl of Landaff, of Thomastown, Co. Tipperary. viii-224 pp. 8vo. 1907.

THE BEGINNINGS OF THE TEMPORAL SOVEREIGNTY OF THE POPES (A. D. 754-1073). By Mgr. L. Duchesne. Authorized Translation by Arnold Harris Mathew. x-312 pp. 8vo. 1908.

These two volumes form Vols. IX and XI respectively of the *International Catholic Library*, edited by the Rev. J. Wilhelm, D.D., Ph.D., the joint author of the *Manual of Catholic Theology*, and published in London by Kegan Paul, Trench, Trübner, & Co., and in New York by Benziger Brothers. Those who are familiar with the previous issues of the series will not need to be told of the very attractive appearance of the volumes in respect of typography, paper, binding. The proof-reading appears to be very rarely at fault; but some more intimate editorial supervision might well be desired. There also appears to be a lack of frankness in the editorial apparatus. Thus, Vol. IX tells us the exact date when the translator wrote his brief foreword, but is silent as to the date when the author wrote his Preface. The title-page of the original volume from which the translation is made would, of course, supply the desired information as to the date of original publication, and the Preface need not be superfluously explicit; but the reader of the Translation would like to have this information expressly given, and not (apparently) expressly withheld. The treatment of the Encyclical of the Patriarch Anthimius (Chap. III) would suggest that it was a lecture delivered more than a decade of years ago; and the two following chapters are involved in the same reasonable suspicion. By some editorial oversight, the translator has both a "Translator's Note" and a "Translator's Preface" prefixed to the volume. The "Note" contains sixteen lines, while the "Preface" contains only eleven. Both Note and Preface say the same thing in different phrase, although the Note is even more detailed than the Preface. Neither Note nor Preface, however, gives the real information every reader has a right to look for, as to the date of publication of the original from which the translation has been made.

A distinguishing and most attractive feature of the historical labors of Mgr. Duchesne is his devotion to original sources, to-

gether with his admirable candor in placing his facts and his deductions therefrom before his readers. At times, as in his *Origines du culte chrétien,* he disavows any intention to argue from the facts to a conclusion in support of any theory; at times, as in the present works, he frankly states his conclusions; at times, as in his *Fastes épiscopaux de l'ancienne Gaule,* the facts stated permit of but one conclusion. Addicted to original sources, whether well-known to all historians or newly discovered and thus known but to specialists, he confesses himself, with naive frankness, careless of the lucubrations of the historians who have preceded him. If their conclusions agree with his own, he is pleased; if they do not, his attitude is neutral; but if his conclusions run counter to long-cherished views, to the "orthodox" statements of well-meaning Catholic apologists in history, he is entirely fearless of censure. He is mindful of the encouragement given by Leo XIII to historians, that their first duty is to tell the truth. Thus, when in his *Fastes* the Provençal legends concerning Mary Magdalen are found to be quite devoid of reasonable foundation, and his frankness causes much disquiet to the orthodox learned, who shrink terrified from the possible practical results to piety and the many-centuried devotions connected with the legends, he quiets the fears of those who discern a grave scandal to the simple faithful by declaring that: "Ecclesiastical authority would but poorly comprehend its duty in making a *tabula rasa* of a traditional devotion which has lasted for the past six centuries. After all, the honor paid to the memory of St. Mary Magdalen is wholly legitimate. However much the place where this honor is given may depend on a tradition more or less suspect, or the relics of this shrine be deemed well-authenticated or apocryphal, sincere piety is not hindered in its exercise—and this is what is of importance in the sight of God and of men."

In the present volumes there is a similar frankness in admitting the errors of judgment, of tact, of negligence, of interpretation, of devotions and their popular exaggerations, on the part of the faithful and of the clergy. Thus, speaking (Vol. IX) of the encyclical of Anthimius, which incriminates the Roman Church because of the doctrine of Indulgences, he says, *inter alia:*

It is to be desired, without doubt, that these wise regulations [of the

Council of Trent] should be better carried out. I do not fear to say that, in this department, there would be much to reform again. It is not always easy to prevent the indiscreet curiosity of theologians, nor the indiscreet devotion of pious souls. Having no authority to say what it would be best to do against such or such an abuse, I can at least (and here I must) bring to light the difference there is between the official teaching of the Church and the systems, or absurdities, which fill small books of piety, or which find their way, though always as private opinions only, into works of theology (p. 70).

And speaking next of Purgatory, he shows that the defined doctrine concerning it is "exactly, under another form, what his Beatitude [sc. Anthimius] declares to be the belief of the Church of the seven Ecumenical Councils;" but that

As to the fire of Purgatory, there is no question of it in this decree. The Catholic Church has never canonized this detail. The poets, from Homer to Dante, seem to know many things about the other world. Their imaginations, like those of artists, orators, and philosophers, may have their utility in fixing ideas and in causing them to enter into certain minds. All the same, even with simple people, the Council of Trent forbids the use of these means of instruction. It prescribes that we "should avoid in sermons preached to the masses difficult and subtle questions, devoid of interest for edification and piety." It forbids, no matter whom, to write or dispute on uncertain and contestable points. As to practices in which only vain curiosity, the passion of gain, or superstition, are concerned, it recommends them especially to the severity of the bishops. It is but too evident that these wise prescriptions are often violated. For my own part, I have heard more than one sermon in which they were forgotten. Those who are charged with enforcing the decrees of the Council of Trent would have enough to do if they had to punish all the extravagant language which imprudent preachers allow themselves to use. But these intemperances are not evils peculiar to the Latin Church. I do not think that his Beatitude Anthimius would claim as his own all the theories propounded in the pulpits of the "Church of the seven Ecumenical Councils," or which circulate in the little pamphlets destined for the Greek populace (pp. 71, 72).

Again, speaking of the quarrels between East and West in 1054:

Cerularius had begun hostilities; he wished for war, he made it, and succeeded all the better because, on the side of the Latins, arrogance and bitterness of speech were not sufficiently avoided (p. 77).

So, too, we find Pope John XI figuring in both volumes, in his acquiescence to the demand of the Emperor Lecapenus who thrust his son, a boy of thirteen years, on the patriarchal throne of Con-

stantinople. He speaks of the "painful astonishment" of many religious persons in the Eastern Church, when, in 933,

> Legates came from Rome to Constantinople commissioned to impose upon them a Patriarch only thirteen years old, under the pretext of this child's being the son of the reigning emperor, himself an usurper, Romanus Lecapenus. The protestations raised by the great canonists against so extraordinary an installation have come down to our own time. . . . Sad to say, their objections on the score of legality were not the only ones that could be offered (Vol. IX, pp. 148, 149).

Fuller details of the extraordinary transaction are given in Vol. XI (p. 220). John "sent four ambassadors, among them two bishops, and these, on 2nd February, 933, by their presence at St. Sophia, in company with the patriarchal child, countenanced a tremendous breach of ecclesiastical law. Affairs at Rome had been conducted on the principle of *Do ut des.*" "*Sion angitur a Babylone*"—the phrase of Bernard of Morlas in a later century—sums up briefly some epochs of Church History. But Duchesne relates the story, not for the pleasure of telling us unpleasant things, but because he is a historian. Meanwhile, the truth of principles is never obscured, nor is any mawkish sentiment permitted to intrude itself between the judgment to be passed on the obstinate and ill-motived attitude of the Greek Church toward the Latin in the many schisms, minor and greater, which divided them, and the vindication which history makes of the constant irenical attitude of the Western Church towards both the Greek and the other separated Churches of Christendom. The author does, indeed, deprecate over-niceties of theological speculation, which have served to divide that which Christ prayed might be one in Him, as He was in the Father:

> But these disputes about mysteries are better arranged by silence than by definitions. When it becomes a question of adopting a positive and precise formula, peace is at once disturbed. We have only to read the official reports of this celebrated Council [of Chalcedon, 451] to see that it ended in outward unanimity, but with a morally enforced acceptance of a definition which satisfied only a portion, and that a small portion, of the Greek episcopate. It was declared that in Christ there are two natures, but not two persons. This seems to be nothing new, and after-events proved that, with a little goodwill, the differences could have been amicably settled. As it was, all those who were inspired by Cyril, and all who revered him as a master of theology, felt themselves injured and conquered (Vol. IX, pp. 24-5).

> At Chalcedon they had enforced theology, as it were, by police regulations, but they had not united the hearts of the dissentients. Hearts, true hearts, are not happy unless they are gratified. Rome is the seat of government, not the home of theology, nor the paradise of mysticism (p. 27).

The author is evidently weary of merely dialectical disputes, of syllogisms that often wound and rarely convert, and looks rather to gentleness and to tolerance in disputed matters, as a means of unification. He recalls how Athanasius, returned from exile immediately after the Arian crisis, gathered round him the remnants of orthodox episcopacy, and found these confessors of the faith ready at once to begin disputation. "Some contended that there was but one person in God, the others held that there were three. The great bishop listened patiently to them, and then delivered a judgment worthy of Solomon: 'I see well that your terms differ, but that in reality you believe the same thing; you can therefore give the right-hand of fellowship to one another.' Whereupon they embraced one another" (Vol. IX, p. 39). And he comments hereupon:

> Why, before it was too late, was there not found a man of noble heart as well as of great judgment, to speak in such language to these two parties, who, both firmly believing in the unity of Christ, yet came to grief at the Council of Chalcedon? . . . On the vast horizon of the Christological controversy we see many clever men, many distinguished theologians, but there is no Athanasius.
>
> It is for this reason that the Eastern schisms still exist, and that they present us with such difficult problems. But we may well believe that these problems are much more in need of our charity, and of our love of peace, than of our theological erudition.

In attempting to give an insight into the author's style (and also into that of the translator) and point of view, by means of extracts from the two volumes, we fear to have presented but one side of his mind. He is an ardent defender of principles and doctrines, finds nothing to commend in the attitude of his Beatitude Anthimius (the chapter concerning whose Encyclical is especially interesting and even lively in its analysis of motives and its portrayal of the slavery of the Greek Church to-day), pictures (in Vol. XI) the completely altered relation of the papacy, once Gregory VII had been seated on the Chair of Peter, to the world-problems confronting the See of Rome, although his

purpose in writing this volume was but to lead up to that threshold of wider horizons. It remains to be said that Vol. IX comprises treatments of the Church of England (13 pp.), the Eastern Schisms (comprising the National Churches East of the Roman Empire and the Monophysite Schisms), the encyclical of Anthimius in reply to the *Praeclara* of Leo XIII (20 June, 1894), the Roman Church before the time of Constantine, the Greek Church and the Greek Schism, Ecclesiastical Illyria, and, finally, the Christian Missions south of the Roman Empire (the Sahara, Nubia, Axoum and Himyar, the Arabs). The treatments are not of equal interest or of equal intelligibility to the general reader, and editorial footnotes would not have been resented, at times, by even the scholarly reader, not to speak of that general class of readers to which, we surmise, the *International Library* means to appeal.

With respect to the work of the translator, the extracts already given will illustrate fairly well his command of idiomatic English, although in his prefixed Note to Vol. XI he remarks that he has "endeavored to express the meaning of the original, rather than the actual words or idioms of the author, in order to avoid the clumsiness of diction, which a literal rendering would have involved." This acknowledgment is not made, however, in Vol. IX, which, it may be desirable to say frankly, would have tolerated the file with profit. Thus we find in the author's Preface to that volume (IX):

> Various circumstances have led me to study the position of those Churches which are actually separated from the communion of the See of Rome.

What is meant by the phrase "actually separated"? Is it opposed to *potentially* or *morally?* We have little doubt that "actually" in this extract is meant to be a translation of *actuellement;* but *actuellement* should have been rendered by "at present," or "now," not alone to give the real meaning of the author, but to translate the word literally and correctly. So, also, we find (p. 17) the English word "actual" as a rendering of what is doubtless the original French *actuel.* The author is speaking of events in the fifth century; but, before going farther, he wishes first of all to say something of the *present* state of things in comparison with the *past.* The word "actual" is, if not misleading

(the context makes the meaning ultimately clear), at least ambiguous and embarrassing. Again, the expression, "these works I am now amalgamating" (Preface) would suggest that the author was still at work collecting and arranging the works (the grammatical progressive present); whereas the meaning is, we conceive, that he *has* "amalgamated" them and *now offers* them in the present volume. Again, "On the contrary" (p. 1) might better have read "On the other hand" (or some equivalent expression). What idea is exactly conveyed (p. 2) by the assertion that the "memory" of St. Gregory the Great "still flourishes" in the "solitary avenues of the *Clivus Scauri*"? And is there not some tangle of French negative particles in the declaration that the National Church of England "cannot deny that her origin is other than what has been shown" by the author? The meaning intended is the very reverse of what is stated, viz.: that she "cannot deny that her origin is *not* other," etc. Also, p. 5: "there is identity of doctrine truly" (French *vraiment?*) might have been better expressed: "there is, indeed, identity of doctrine." Again, on the same page: "Neither the English authors, Gildas, nor Nennius, nor the Anglo-Saxon Bede . . ." revels in disjunctive perplexities. "Apollinarius" (pp. 22, 23, 120) would be much more familiar to us as "Apollinaris;" "Theodorus" of Mopsuestia (pp. 22, 24), as "Theodore" (as he also appears, p. 25); "Baradaius," who also appears in p. 217 as "Baradai" (p. 34), as either "Baradoeus" or "Bar-dai." Also, why should French accents be retained in such words as *epiclesis* (p. 66, *épiclesis*), Meroe (p. 184, Meroé)? Why (p. 184) "Hièra" and "Dodécaschène"? Why "Denis" on p. 99, and "Dionysius" on p. 100? Why "Manuel Gédéon" (p. 133, footnote)? Why "Cerdon" (p. 92) for Cerdo? Or "*Quini-Sexte*" (p. 140) for *Quinisextum?* Evident misprints are found on p. 12, l. 14; p. 152, "Meander;" p. 222, "Barodaius." The inconsistencies in the spelling or the form of proper names is somewhat corrected in the Index, which, e. g., refers from "Denis" to "Dionysius" and from "Byzantium" to "Constantinople."

The evil influence of French forms of spelling is also seen in Vol. XI, and causes confusion in the text, but especially in the Index. Thus we find, p. 25, that the Lombard "princes, Liutprand, Ratchis, Aistulf, and Didier, far from being infidels, were men of piety. . . ." It is questionable whether English readers

are more familiar with the form "Luitprand" than with "Liutprand"; but it is unpleasant to find "Liutprand" in the text and not at all in the Index, which has only "Luitprand." Referring to the above quotation from page 25, the Index informs us, under the heading "Aistulf," that he was "a Lombard prince, full of piety." On the same page 25 we find, lower down, the spelling "Astolphus"; and the Index, apparently distinguishing the names as those of different persons, gives us many entries under "Astolphus." Also, the "Didier" of page 25 becomes, on page 47, "Desiderius" (as, indeed, it should be), and the Index gives us both names separately in their alphabetic order, as though referring to two different persons (the reference of "Didier" being to page 25—"Lombard prince, piety of"). But Didier occurs also on p. 45, footnote, without any reference in the Index. French forms of spelling are also found in Néreus (p. 50), Prudence (pp. 139, 171), Marin (p. 70); and should not "Vienna" (p. 42) be Vienne? St. Apollinaris appears as "Apollinarius" (p. 97). Prenesto occurs thrice (pp. 74, 75) for Praeneste (French, Préneste). What is meant by the expression "gate of Salaria" (p. 43)? Was the Via Salaria so called because it led into some country or place called "Salaria"? A more unpleasant confusion still is found with respect to the spelling "Amalasontus," in the phrase referring to "the prosperous reigns of Theodoric and Amalasontus" (page 1). Amalaswintha (or Amalasuntha, Amalasontha, Amalasonte), Latinized into Amalasuenta, may have appeared in Duchesne under the form Amalasonte; and it is conceivable that the translator, writing hurriedly, gave it a masculine form in English ("Amalasontus"), forgetting that she was the learned daughter of Theodoric, and for a time was queen-regent, having under her as minister the great Cassiodorus.

While these forms of variant or of French spelling are in themselves of slight importance, and will not embarrass a reader in any wise, it is not superfluous to call attention to them here for the lesson they teach of greater patience and leisure in the getting out of important works like those comprised in the admirable series of the *International Catholic Library*. Also, it may not be too venturesome for us to repeat the wish that the editor should take his readers into his confidence in respect of dates of publication of the originals and other bibliographical information appro-

priate for them to possess. Concealment, or even mere negligence, in such a matter is unworthy of a standard and scholarly series of volumes. H. T. H.

Literary Chat.

Most men who love things of the mind keep on hand a supply, if not of pocket-books, at least of books for the pocket—books to read when traveling on car or boat, when sauntering by country lanes, when resting in shady nooks, and so on. Best for this purpose are books unbound, and pamphlets—such as those which the Truth Societies publish, on a large variety of subjects, brochures of the Westminster Lecture type, or like the latest sample of the class, the neatly-printed little pamphlet entitled *The True Rationalism* and embodying a lecture delivered at Glasgow University by the Rev. Father Power, S.J., (Herder, St. Louis, Mo.; Sands and Co., London). You can read it quite through during your afternoon stroll or your ride up or down town, and you'll be the wiser and the better for having done so. You may, indeed, not learn from it very much that you didn't know before, but it may help to freshen up some old knowledge, and to resurrect some of the subconscious things. You will probably think more highly, or at least more surely of the sanity and value of the "old philosophy," and, what is still more likely, it will bring to mind some intelligent layman, Catholic or otherwise, who needs to be told certain truths regarding certitude, who may have grown sceptical concerning the validity of human reason, and who may be greatly helped by being shown that True Rationalism is to be found just where he had been warned not to look for it—in Catholic philosophy. To him you will do well to hand over the pamphlet.

Father Power writes clearly and forcibly; nor does he despise what is funny, as is evidenced by this sentence: "No trained horse or dog or elephant, in spite of the magniloquent puffs of their trainers, has come within shouting distance even of the clumsy definition that has made a certain boy immortal: 'A button is what when it isn't sewed on makes breeches fall down'" (p. 40).

Another recent neatly made-up little pocket pamphlet bears the title *Lord Bacon vs. Scholastic Philosophy*, by the Rev. Michael Hogan, S.J. It contains a reprint of two articles from the *Catholic World* and the *Messenger*. The title might suggest that the matter is technical and of interest principally to the student of philosophy. No, the presentation is clear and straightforward and appeals to the average intelligent reader, Catholic and non-Catholic. It should be widely spread, for it will serve to dispel some long-lingering errors concerning the so-called Baconian

philosophy, and to clarify some prevailing misconceptions regarding the relative values of the inductive and the deductive sciences. It is published by the Catholic World Press, New York.

One of the most attractive series of handy booklets appearing at present is Longmans' Pocket Library (Longmans, Green, and Co., New York and London). It thus far contains three of Cardinal Newman's works: the *Apologia, The Church of the Fathers* (reprinted from *Historical Sketches*) and *University Teaching* (reprinted from *The Idea of a University*). To speak in praise of these classics would be to paint the lily. Of the form in which they appear in the series just mentioned it is enough to say that it befits the content.

A pretty little volume, filled with solid yet withal sweet food for the soul, is Père Gonnelieu's *De la Présence de Dieu* (Téqui, Paris). It is a good book to have on one's table, aside of *The Imitation*, so as to pick it up from time to time and to refresh the inner life with its love-inspiring thoughts. *Brother Lawrence* is a favorite opuscle on the same subject, but the latter is more personal and subjective, which of course does not make it less helpful and attractive. By the way, it may not be superfluous to mention the fact that the English Catholic Truth Society has recently published *The Spiritual Maxims of Brother Lawrence* in a handy little brochure. It may be hoped therefore that the Catholic public will now more generally avail themselves of an aid to devotion, the efficacy and sweetness of which were so appreciated by non-Catholics that a Protestant firm long ago published and widely circulated *The Conversations and Letters of Brother Lawrence*, a little volume which gives a personal setting to the *Spiritual Maxims*.

Father Palladino, S.J., has just issued the ninth edition of his little manual previously entitled *May Blossoms*, but now appearing as *Spiritual Flowerets in Honor of the Mother of God* (Kilner, Philadelphia). Originally published in the form of slips, so as to facilitate circulation, the neat little blue-and-gilt covers in which it now appears, ensure the permanence of the many gems, fair and precious, which are here enshrined. The booklet cannot fail to draw many hearts more closely to Our Blessed Lady. On the whole the "thoughts" are sound, wise, prudent, practical, and well expressed. A very few exaggerations might be noticed, like the following: "Of yourself you are but a lump of malice" —surely an overstatement; so too this, "one look from her (our gracious Lady) will make you a saint." Again, the advice: "Touch no one; let no one touch you. Not the body alone, but the soul also, child, can be and often is seriously affected by contact"—is extreme and may be harmful. By the way, the appellative "child," used in every "thought," becomes monotonous and, unless the reader have the simplicity of "a little one," distasteful. These, however, are but small faults in a book which has so many attractions and solid merits.

Out of the many titles that have suggested themselves for Canon Sheehan's new clerical novel, the first instalment of which appears in this number, the author has selected *The Blindness of the Reverend Dr. Gray*. Inasmuch as the parish priest of that name, who is the central figure of the drama, is afflicted with a blindness that bars both his physical and, in some respects at least, his mental vision, the title is a most happy and appropriate one. The genial "Daddy Dan" of *My New Curate* (who just a decade of years ago was endearing himself to the priests of two continents through these pages) will find in the stern "Doctor Gray" of the story now beginning a confrère the very antithesis of himself. The two are totally different types of the Irish parish priest, although each has his lessons to teach and to learn, as each has his virtues, in greater measure than his faults. We can confidently promise our readers both pleasure and profit from the perusal of this latest composition of Canon Sheehan.

The publishers of the Wiltzius *Catholic Directory* are now busy compiling their 1909 edition. The Reverend Clergy as well as the Superiors of Religious Communities can greatly facilitate the work and expedite the publication of the new volume by making prompt returns to their respective chancery offices. The task of preparing and issuing this *Catholic Directory*, which covers some 1500 pages, is at best a difficult and laborious enterprise, and one that deserves the encouragement and coöperation of all, and especially of those who are requested to send official information and statistics for the pages of this year-book. The chancellors and secretaries of the various dioceses cannot, of course, make full and accurate returns to the publishers until the priests have submitted their replies to the chanceries. The publishers are making every effort to issue the forthcoming edition as early as possible in January next.

Herder (St. Louis) has published a pocket edition of the Hebrew text of the Book of Genesis, as amended by Prof. Hoberg of Freiburg University, whose exegetical and critical annotations to the same book have received high commendation among Bible scholars. The little volume, bound in limp cloth, gives the Latin Vulgate version, opposite the Masoretic text, printed in clear and pleasing type, so as to furnish a very desirable class-book for students of the Hebrew Bible.

The Franciscan Father Zephyrin Engelhardt, who is an excellent authority on matters relating to the early California missions, has just completed the first volume of a comprehensive history of the labors of Catholic missionaries on the Pacific Coast. His researches go back to the first efforts of the Spanish religious colonizers in 1533. He gives also a full account of the Jesuit missionary labors among the Indians up to 1767. This is followed by the work of Fra Junipero Serra and his band of Franciscans, to the year 1773. The fourth part deals with the

story of the Dominican missions from 1773 to 1850. The volume concludes with a good topical index, and numerous illustrations and maps make the history attractive as well as useful. The book is published by James Barry and Company of San Francisco.

Lea's *History of Auricular Confession and Indulgences in the Latin Church* receives an exceptionally just critique in a recently published (Herder) volume by Professor Gerhard Rauschen of the University of Bonn, entitled *Eucharistie und Buss-sakrament in den ersten sechs Jahrhunderten*. The author points out that Dr. Lea, despite his extensive knowledge of ecclesiastical matters, his unusually large apparatus of sources and references, and that historical temper which makes him desirous of being fair and objective in his statements, nevertheless displays to the well-informed historian a singular lack of familiarity with the facts of early Christian antiquity. Nearly all of Dr. Lea's facts and inferences are based upon medieval documents. As a result, the author of *Auricular Confession* is betrayed into numerous misapprehensions, and meets with difficulties which an all-sided study of his theme would have cleared up in such a way as to alter in all probability his view of the institution. Professor Rauschen refers to Boudhinon's *Sur l'histoire de la pénitence à propos d'un ouvrage récent* (*Revue d'histoire et de la littérature religieuses*, 1897) as the best refutation of Dr. Lea's book.

A posthumous work by Père Félix, S.J., entitled *La Royauté de Jésus Christ*, has recently appeared from the press of Douniol-Téqui (Paris). It comprises the last Retreat delivered by the illustrious *Conférencier* and forms the concluding (the eighth) volume of the published series—*Retraites de Notre-Dame*. The same firm has also just issued a new edition of Père Gratry's *Jésus-Christ, Réponse à M. Renan*. Although the book is primarily a critique of Renan's *Vie de Jésus*, the second part presents "the true picture of our Lord's life" in thoughts that have a value and moving power quite apart from their relation to the French infidel. Indeed, whatever came from the pen of Père Gratry is of permanent worth, because it is a message first from the soul of a man, the mind of a philosopher, and the heart of an apostle. His teaching should be especially appreciated at the present time for it gives due play to the "will element"—the exaggeration of which factor constitutes one of the mistakes of Modernism.

Many readers of these pages will probably be acquainted with the brief theological monograph by Father Brahm, C. SS. R., entitled *De Reticentia Voluntaria Peccatorum in Confessione* (Brussels: De Meester). The practical wisdom that breathes through its pages, the sanity of its theory, and the gentleness of its spirit have made it so highly appreciated by confessors that it has already passed into its fourth edition. For those who may not have seen the book it may be worth while to mention its general scope. The author first establishes the fact that voluntary

concealment of mortal sins in confession and consequently sacrilegious reception of the Sacrament are of not infrequent occurrence. He appeals in proof of this to the testimony of many saints and other experienced confessors. He then goes on to show the causes of the evil, causes partly in the penitent and partly in the confessor; and lastly to point out the remedies. The book is highly useful, especially for the newly-ordained, and indeed might well form part of the adjunct reading in the theological seminary.

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